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LONDON AND CALCUTTA,

COMPARED

IN THEIR HEATHENISM, THEIR PRIVILEGES,
AND THEIR PROSPECTS.

LONDON AND CALCUTTA,

COMPARED

IN THEIR HEATHENISM, THEIR PRIVILEGES AND THEIR PROSPECTS:

SHOWING

THE GREAT CLAIMS OF FOREIGN MISSIONS UPON THE CHRISTIAN CHURCH.

BY

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BODLEIANA

LONDON:
JAMES NISBET & CO., 21 BERNERS STREET.
MDCCCLXVIII.

133. g. 46.

CONTENTS.

INTRODUCTION.

Missionary work natural to Christianity, page xi.; The earliest Missions of the Church, xii.; Missions during the Middle Ages, xii.; Modern Missions, xiii.; Their increasing difficulties, how produced, xiv.; Criticisms upon them, xiv.; Importance of their work, and their strong claims, xv.; Object of this Essay, xv.

CHAPTER I.

LONDON.—IRRELIGION AND HEATHENISM AT HOME.

Description of LONDON, page 3; Its size and beauty, 4; The West End, 5; The City, 6; The East End, 6; The suburbs, 7; Neatness and finish of its buildings, 8; Causes of its wealth, 9; Vast supplies of food, 10; Sources of this supply, 11; Appearance of the streets, 12, 13; Crowds of people, 14; Population of London, 15; Its religious condition, 16; Number of its Churches, 17; Observance of the Sabbath, 18; Religious statistics—Ministers, churches, and sittings, 19; The darker districts, 21; Their appalling heathenism, 22, 23.

ENGLAND in general, its beauty and prosperity, 24; Increase of the population and of wealth, 25, 26; Progress of literature, 27, 28; Progress of true religion, 28; Religious statistics, 29; Dark districts in towns and in the country, 30, 31. Pp. 1–32.

CHAPTER II.

CALCUTTA.—HEATHENISM AND IRRELIGION ABROAD.

Description of CALCUTTA, 35; Its position and size, 36; The English quarter, 37; The native town, 38, 39; Appearance of the city and its people, 40; The river, 41; The population, 43; Europeans and their religious institutions, 43, 44, 45; The Mahommedans, 46, 47; The Hindoos, 48, 49; Hindooism in the olden time, 50, 51; Its immorality, 52, 53, 55; Missionary labours in Calcutta, 56, 57; Christian education and its general influence, 58; Converts, 59; Paucity of labourers and of efforts, 60.

The World at large. INDIA, 61, 62; CHINA, 62; EUROPE, 63; Variety of evil-doers, 63; Depths of wickedness, 64; Cruelties in FIJI, 64, 65; Prophecy fulfilled, 66. Pp. 33–67.

CHAPTER III.

HOME MISSIONS.—THEIR AGENCIES AND RESULTS.

Unconscious influence of the Church of Christ, 71; Quiet moulding of public opinion, 72, 73; This power makes converts, 74; Its many forms of usefulness, 75; Charitable and humane institutions in London, 76, 77; Classified list of them, 78, 80; Humane spirit in the community, 81; Christian love of education and of literature, 82, 83; Humane treatment of criminals, 84; The Temperance movement, 84; Efforts to prevent overcrowding, 85, 86; Usefulness of these subsidiary agencies, 87; Direct mission work in London greatly needed, 88; The Southern districts and their condition, 89; The East of London, 90; Stepney and St George's, 91; Spitalfields and Bethnal Green, 92, 93; The Northern and Central districts, 94; Lack of church accommodation, 95, 96; Want of sittings not the sole proof of spiritual need, 97, 98.

The evangelistic work done, 99, 100; List of public Societies and statement of their work, 100, 102; Work of individual churches, 103; Work in Southwark and Lambeth, 104, 105;

Mission work in St Giles's, 105; In the north districts, 106; In the East of London, 107, 108; Summary of these labours, 109; Their fruits, 110–112; Home mission work in England generally, in Scotland, and in Ireland, 114, 115. Pp. 69–116.

CHAPTER IV.

FOREIGN MISSIONS.—THEIR AGENCIES AND LABOURS.

The earliest modern Missions in Greenland and Tranquebar, 121; Missionary spirit which produced the present numerous Societies, 122; Obstacles to Missions, 123; Fields first occupied, 124, 125; Early struggles and sufferings, 126; General survey, Missions in Europe, 128; In Turkey and Armenia, 129; In Persia, 130; In India, 131; History and present position of Missions in India, 132, 137; In Burmah, 137; In China, 138, 140; In Japan and the Eastern Islands, 141; In West Africa, 142; In South Africa, 143; In Madagascar, 144; In Greenland, 145; Among the Indian tribes, 146; In the West Indies, 147; In South America, 148; In the South Seas, 148, 149.

Variety of agencies in Foreign Missions, 149, 150; The entire sum of these agencies very small, 151; List of Missionary Societies and of their Missionaries, statement of their expenditure, 152, 153, 154; Source of their power, 155. Pp. 117–156.

CHAPTER V.

FOREIGN MISSIONS.—THEIR RESULTS ABROAD.

General evidence of these results, 159; What Mission work is and what it does. Illustration in the South Seas, 160, 161; Working and effects of the Polynesian Missions, 162; Testimony of Admiral Fitzroy, 163; Of Admiral Wilkes, 164–166; Visits of whalers, 167; Time must be allowed, 168; Kind of results to be looked for, 169; Special protection granted, 170; Results to the labourer, 171; Real converts, 172; Their numbers and their growth in character, 173; 174; Law of ordinary

success, 175; The New Testament Churches reproduced in the Mission Churches, 177; Happy deaths of converts, 178; Martyrs, 178, 179; Benefits to Englishmen, 180, 181; Testimony against their wrong doing, 182; General victories, over slavery, 183; over Suttee, human sacrifices, and idolatry, 184, 185; General enlightenment, 185; Healthy public opinion produced, 186; Summary of these results, 188; Gun-fire in India, the herald of the dawn, 189, 190. Pp. 157–190

CHAPTER VI.

FOREIGN MISSIONS.—RESULTS TO THE CHURCH AT HOME.

Inexperience of the Church when modern Missions began, 193; Training of the Church to duty and to trial, 194, 195; Enlarged sympathies and simpler doctrinal teaching, 196, 197; Compassion felt and efforts put forth for the ignorant at home, 198; Confident expectations as to the future, 198, 199; Importance of individual consecration, 200, 202; Special experience respecting the work itself, 203; Necessity of training the native Church to manliness, 204; The system of dependence to be resisted, 205; System of annual appropriations, 207; The imperfect morality of the native churches is natural, 207, 208; The churches very free from doctrinal error, 210; Government of these churches, 211, 212; Bigotry to be avoided, 213; Adaptation of plans, 213, 214; The position of the missionary, 215; The position of native pastors, 217; Greatness of all these results, 218. Pp. 191–219.

CHAPTER VII.

FOREIGN MISSIONS.—THEIR PRESENT INADEQUATE SUPPORT.

Effect of Foreign Missions on the home Church, 223; Varieties of effort put forth at home, 224; The growth spontaneous; Home schemes improved, 225, 226; Large amount of funds and agents absorbed by them, 227; Funds diverted from Missionary Societies, 228; Interest in Missionary labours lessened, 228, 229.

Proofs and illustrations. Expenditure of London churches described in the *Nonconformist*, 229, 230, 231; Expenditure on home and foreign schemes in the Free Church of Scotland, 232; The same in eighty Congregational Churches in London and the country, 234, 236; Deductions from these tables, 236, 237. Pp. 220–238.

CHAPTER VIII.

CONCLUSION.—THE GREAT CLAIMS OF FOREIGN MISSIONS.

Effect of the numerous home schemes on foreign missions, 241; They carry off funds, 242; They divert attention and interest from them, 244; Missions spring from faith, and foreign work stimulates home work, 245; Home work does not necessarily promote foreign missions, 245; Degrees of Christian compassion, 246; Is this increased devotion to home missions wise, 247; Varieties and degrees of claims for help, 248, 249; We need reform, larger gifts, and a wise appropriation, 250; Giving should be on system, 251; Claims should be weighed, 252; Foreign missions should be sustained by all churches 252; Funds should be appropriated with care, 253; Foreign missions should have a fair share, say one third, 253, 254.

Appeal for increased aid to foreign missions, 255; Our missionary societies deserve it, 256; The work deserves it, 257; Great blessings have followed it, 259; The field deserves and needs it, 260; Strength of these claims, 261; The WORK remaining to be done, 262. Pp. 239-262.

INTRODUCTION.

A GREAT crisis has been reached in the history of Christian Missions, and from all branches of the Church of Christ careful thought and inquiry are needed to determine in what form, and to what extent, they shall in future be carried on. Not that Christian men doubt their propriety or question the duty of supporting them. But modes and systems have got out of gear; Missions are not sufficiently studied by their supporters to be fully understood; myriads of Christian people have no adequate idea of their extent, their priceless value, and their great results; they do not and cannot feel that interest in them of which they are worthy; no little dissatisfaction prevails with the mode in which they are conducted; and the benevolence of the Church, growing greater every year, is turned into nearer channels.

Missions, as such, no longer need to be defended. They are recognised by all Christian teachers and

their disciples as a solemn duty. Their warrant and their obligation are drawn from the direct command of Christ. They only follow the example of the Master and of the Apostolic age. It was the missionary spirit and missionary work which first gave the Christian Church a love and a happiness which Judaism had never known; and which exhibited in earnest action that spirit of humanity, of generous concern for the interests of others, which the Lord had inculcated; which first recognised all nations as members of one family, and endeavoured to make them so. Their earliest efforts carried the words of grace to the debased cities of the Roman Empire. As salt they purified much, they preserved much, and they revived the life of society, till the scum of those ages was cast away. They were not forgotten in the Middle Ages, though greatly hidden from the public eye. Whence did Scotland get her Christianity, with its deep reverence for elders and for pure Bible truth, but from the missionary zeal of the Culdees of Iona. Whence did North England and Ireland receive their first impulse upwards, but from the same source of power. It is the missionary zeal of Boniface and his companions that brightens the heathen centuries in the Saxon forests; and it was by the self-denial of unknown evangelists that the light was spread. The Reformers were true missionaries in their free and wide preaching of the gospel. How

natural that the modern Church, in its revival, should follow the same track of life, delight, and power.

Her Missions to them that are "out of the way;" her visits to the highways and hedges to "compel them to come in," have been the glory of the Church. They appeal to all that is noble in our nature; they call forth endurance, patience, heroism, and self-sacrifice. But for them we should have had no Polycarp, no Brainerd, no martyrs in Madagascar, no slaughtered evangelists in the Isle of Pines. Of the enterprise itself, of its obligations, of its great claims, and of its perfect ultimate success, there now can be no question. That battle was fought out fifty years ago to a triumphant issue; and facts and history now take the place of argument.

It is possible, however, that objections may be offered to the details of the enterprise; that discussions may arise, not with its opposers, but amongst its friends. In fact, at the present time, such objections have been offered on many hands; and the general relations of the Christian Church at large, in England, to the missionary cause are by no means satisfactory. Abroad, in the fields long wrought, there is noble advance, of which friends at home are little aware. The time has arrived when the fruit of earnest toil may be discerned in strong churches, able to become fellow-helpers in the truth. And,

now, when, from sound bases of operation, the trained armies of the Church can advance in real force into new fields, our Societies are in difficulties. How hard it is to raise adequate funds; how hard to get the right men! Forgetting that Foreign Missions must be, to an unusual extent, matters of faith; that a complete and correct knowledge of their progress, position, and results, can only result from long and careful study; and pressed on every hand for gifts by the holy ingenuity which is never weary of forming new schemes of benevolence, even Christian men give way to doubts, and the fault-finders enjoy a golden opportunity which they are not slow to use. Criticisms in recent years have been both numerous and strong. "Agencies are expensive; salaries are too large; the home offices are extravagant; missionaries are badly trained; the deputation system is bad; funds are wasted; native churches are petted and spoiled; native agents are kept down; what proofs exist that the work is prospering?" In addition to this, a statement has of late been widely circulated, which, if accepted and acted on, would go far to diminish the already small amount devoted to Foreign Missions, and to cut away the ground from our feet altogether. The Bishop of OXFORD is reported to have said, that it would have been a blessed thing for thousands of people in England to have been born in CALCUTTA; for there they would have

had some chance of being brought within the means of grace; whereas in England they were entirely neglected. In my judgment such a sentiment is quite unsound. CALCUTTA does not possess the great religious privileges and active zeal implied; the evangelism of England does not stand at comparatively so low an ebb; nor is the interest of English Christians directed so much to heathen abroad and so little to the heathen at home. The question is one of fact, and the facts of the case can without difficulty be shown.

On many grounds it may be found useful to examine the character and force of missionary work both at home and abroad. The missions of foreign lands are no longer where they were fifty years ago. The Churches at home are in a far nobler position, and possess far larger resources. Have they the same zeal, the same grasp of faith, as in former days? Are these changed only in direction, or are they less strong? In what direction are claims most powerful and duty most clear? What are the relative positions of these missionary efforts abroad and at home? Taking the Bishop's sentiment as a general basis for the discussion, I purpose in this little work briefly to examine these important questions, and I think that facts will bear out the following conclusions:—

1. THAT Foreign Missions are, not only from duty,

but in their working, and in the manifest blessing put upon them, eminently worthy of the hearty support of the Christian Church.

2. THAT the amount of missionary and benevolent effort exerted at home greatly exceeds all that is expended abroad.

3. THAT the present excessive devotion to forms of labour close at hand, is injuring the missionary spirit in the Church in its highest form, and is cramping the efforts which are called for in foreign lands.

4. THAT to restore that lofty spirit larger efforts and a wider range of usefulness should be undertaken; and that a far larger consecration of men and means should be sought for without delay.

5. THAT the time has arrived when the Christian Church, from its advanced position, from its vastly increased strength at home and its resources in the native Churches gathered abroad, should systematically set itself to evangelise the ENTIRE HEATHEN WORLD, now open to its efforts as it never was before.

CHAPTER I.

London.

IRRELIGION AND HEATHENISM AT HOME.

"FOR the maintenance of the life of man three chemical conditions must be complied with; he must be furnished with air, water, and food."

"MAN doth not LIVE by bread only, but by every word which proceedeth out of the mouth of the Lord doth man live."—DEUT. viii. 3.

"THE LORD did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you."—DEUT. vii.

"WASH YOU, make you clean; put away the evil of your doings from before mine eyes. Cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow."—ISA. i.

"O JERUSALEM, wash thine heart from wickedness, that thou mayest be saved. . . . . If thou wilt put away thine abominations out of my sight, then shalt thou not remove."—JER. iv.

THE CITY OF LONDON is the greatest city which the world has ever yet seen. Imperial ROME gathered within its bounds noble races, magnificent palaces, cultured gardens, and untold wealth. Since the days of Yung-lo, PEKING has been regarded by the millions of China as the centre of beauty as well as of power; and its handsome buildings, its lovely parks, and its broad streets crowded with population, once deserved their homage. But London far excels these cities in size, in population, in the number, variety, and noble appearance of its buildings of all kinds, and in other elements of real grandeur. Unlike them, London is not to a great extent crowded with mere retainers; nor is it a refuge from provincial oppression. It is the centre of a security, which extends to the sea-shore on every side, and far beyond. Its free and active people are drawn thither by work to be done; by privileges to be secured; by pleasures to be enjoyed. It is the centre of an empire's power; the centre of its commerce, of science and of the arts; the centre of its religious life; the heart from which, by a thousand channels, true life-blood flows to all the races over which it has control. It is the scene of a healthy activity and toil, in which

statesmen, scholars, and gentlemen surpass, in hard brain-work, the busiest artisans; in which the agencies and the products of thought excel the mightiest combinations of iron and steam.

LONDON is spread over the astounding space of 122 square miles. Politically, as well as for postal purposes, it includes several districts, which give it the character of ten united towns. Stretching in extreme length from Brentford to Poplar, a distance of sixteen miles; and eight miles in breadth from Highgate to Clapham, it contains four hundred thousand houses, which shelter beneath their roofs more than three millions of inhabitants. In its most crowded portions it is pierced by three great arteries of traffic from east to west, and is crossed by three others from north to south: while, numerous roads running parallel with these, its various districts present no great difficulty to a stranger, but may be found with comparative ease. Its twelve thousand streets present a mass of building, as impressive from its stately grandeur, as attractive from its variety. If in their forms some buildings are not so correct as to satisfy a fastidious taste; or if the whole are rendered dingy and sombre by the city's canopy of smoke; yet the grand and the sober are mingled together in such endless variety, and all classes of erections are spread over the vast space with such a generous profusion, as to inspire a sense of power, grandeur, and beauty which no other city in the world is able to produce. The lines of road and street, three thousand miles in

length, seem endless; and the marks of solid wealth, applied not to mere appearance, but to use and comfort, abound on every side.

LONDON is usually divided into three districts; the WEST END, the BUSINESS part of the City, and the EAST END. The SUBURBS too have assumed a distinctive importance in recent years. The WEST END contains the royal palaces, the mansions of the nobles, the residences of the gentry, and the great Parks. The BUSINESS parts, extending from Charing Cross to Aldgate, include the Law Courts, the City proper, and the head-quarters of trade. The EAST END is the home of the seafaring classes, of artisans, and of the very poor. All the SUBURBS are now occupied by the homes of the middle classes.

To the WEST END the Royal Palaces, the Houses of Parliament, the public offices, the great mansions of Hyde Park and Belgravia, give an aspect of peculiar stateliness. The massive club-houses, the noble hotels, and the huge blocks of dwelling-houses especially, are distinguished by many elements of architectural beauty. The lofty terraces, the broad open squares of Kensington and Tyburnia, with their rich ornament, their great space, and their fine plate-glass windows, form noble ranges of dwellings for the upper classes. In the new houses of "Lesser Asia" gather the families of the retired officers of the Indian Government, once Commissioners and pro-consuls, with power over millions, but now almost unknown by their countrymen, whom they served so well. And

amidst them all, one of the great charms of London life, spread out the green grassy Parks, with their beautiful roads, their stately trees and countless shrubs, their vast acreage of level lawns, and their broad ponds of water, crowned by the massive towers of the great Abbey, and daily gay with animated, well-dressed crowds.

In the CITY in recent years the evidences of wealth and power have been greatly multiplied. The vast railway stations, and hotels; the new bridges; the handsome offices; the banks, clustered so thickly round the Royal Exchange; the huge factories and warehouses, all newly built, with so much taste and dignity, and at such enormous cost; the great halls of the City Companies; the old churches with their lofty spires; the countless crowds ever moving along the broad, open streets; all overtopped by the noble Cathedral and its enormous dome; are tokens unmistakable of the indescribable wealth that has been gathered in the City in recent years, and of the skill, enterprise, and ceaseless activity from which it springs.

At the EAST END these massive buildings and open spaces give place to crowded masses of dingy houses, filled with the seafaring population and the poor. The river, free of bridges, for four miles is hidden by masses of shipping, ranged in tiers, displaying a forest of masts and funnels; amidst which barges, wherries, and steamers ply with ceaseless activity in the cause of comfort, beauty, and pleasure:

while the great Docks lay open their vast space of two hundred acres of water for the protection and convenience of eighteen hundred vessels at the same time, ships of the largest size, and carrying the rich products of all quarters of the globe.

In the SUBURBS of London abound that quiet beauty and that provision for home comfort so dear to the English heart. Disposed in endless lines of streets, in handsome terraces, in ornamented crescents, in broad, airy squares, the houses of the mercantile and middle classes, the backbone of the English nation, stretch away on every side, fixed at all grades of rent, and suited to all classes of families. Thousands upon thousands of the best have been erected in recent years on what, but a short time ago, were open fields. Thousands upon thousands more, in long, trim rows, furnish to the artisan population a comfort and convenience which our fathers did not know. While on the outskirts, showy villas in pairs, surrounded by little gardens, with their evergreens and gay beds of flowers, satisfy the longing of the London citizen for quiet and the country, and for pure, fresh air.

If in some elements and illustrations of beauty and magnificence, LONDON falls somewhat below PARIS; if at certain points of view, in the Boulevards, the Champs Elysées, or the Palais Royal, the latter is unrivalled, yet London far surpasses Paris in all that secures, under the more chilly and sombre English sky, the household comfort, privacy, and independence

of its myriads of retired homes. If the architecture of its terraces, crescents, and squares, shows somewhat of sameness, yet neatness and finish are prominent on every side; and the sobriety of the style illustrates the national taste, which refuses to confound show with power, or mere tinsel with real worth. This sober neatness is a distinguishing mark of western civilisation. No buildings are allowed to remain permanently out of repair. In eastern cities the finest buildings erected by the native landholders are often left incomplete. Bits of bamboo and scaffolding hang about them for many years; dilapidated houses stand next door to the most gaudy new ones. But of this evil, except near the railways, London is free; and the city is distinguished for a completeness and simplicity, as well as a profusion of richness and grandeur, which the East has never seen. Nor must we forget the great opportunities enjoyed by its people for healthful recreation in the Crystal Palace and its spacious grounds; in the gardens at Kew; in the many Galleries of Art and the National Museums; and in the facilities furnished by the many railroads for a brief visit to the sea-side.

The causes of this vast array of wealth, and of its application to human comfort, are readily discernible. LONDON is eminently a place of toil. Men of all ranks and classes work hard, and produce much. Apart from the myriads of persons engaged simply in distributing the food and dress of this vast community; apart from the myriads employed in erecting, repair-

ing, and ornamenting houses, and in providing them with furniture; apart from the learned classes of society, the politicians, the aristocracy, the country landlords, who draw incomes from the country, and largely expend them in town; apart also from the mercantile classes, whose capital sets labour in motion, and gathers its produce from all quarters of the globe; apart from all these, the receivers of wealth made elsewhere, and the contributors to local comfort, safety, and health, there is a vast amount of capital and labour employed in production itself. There are numerous factories of many kinds, creating articles of value employed upon the spot, despatched into the country, or exported to foreign lands. Brewing, ship-building, weaving, carpentering, dyeing, the making of hats, glass, jewellery, plate, carriages, and a hundred other productive employments, call for myriads upon myriads of artisans, whose daily toil shapes and adds value to enormous quantities of raw material placed in their hands. Few things are more surprising, or excite a deeper interest, than a careful study of the numerous employments of this great city. Some of them astonish by their vastness, or by the enormous interests involved; some by the multitudes engaged in them, and affected by any check to their prosperity; others by the strangeness of the employment, or the minuteness of detail which they illustrate in the general division of labour. How numerous the trading classes! how numerous the merchants! what multitudes of young men are gathered into the

great houses, the warehouses, the banks, by which the city is filled!

To feed and clothe the three millions of this city, what a vast machinery has by degrees been set in motion, and organised upon a system ever active for that great end. Two millions of sheep, and 300,000 cattle, are year by year sold in the markets; and the supply of meat amounts to 300,000,000 lbs. Butter is consumed to the extent of 36,000,000 lbs., and cheese, 50,000,000 lbs. Fifteen millions of gallons of milk are drunk; 2,000,000 of barrels of ale and porter; and 65,000 pipes of wine. The vegetables and fruit are worth £2,000,000. To light the city, eighteen gas works send 5,000,000,000 cubic feet of gas through 2000 miles of pipes. To warm it, 5,000,000 tons of coal are brought from the country, either by railroads or steam colliers. Yet to guard the whole, in a security that is wonderfully complete, amid large numbers of the criminal population, only 8000 police are required, in addition to that power of self-defence, and that broad obedience to public law, which is a striking feature of English society. More wonderful than the actual supply is the store still kept in reserve. Of wine, 5,000,000 gallons lie quietly in bond; with enough of spirits to fill a dock or float a navy. Of pepper, even 10,000,000 lbs. are in reserve; of tobacco, 20,000,000 lbs.; of tea, 50,000,000 lbs., not less than £5,000,000 sterling in value. Of indigo enough is imported to dye the entire Thames as blue as the deep sea

over which it travels, or the Indian sky beneath which it grows.

To feed and clothe this population, and to feed the trade by which it lives, mighty forces are set in motion, which are felt to the ends of the earth. London offers a market and pays a fair price for goods of all kinds, from every clime and nation beneath the sun. It buys and eats the wheat of Indiana, Poland, and South Russia. Its oysters are "cultured" in the Bay of Biscay; its vegetables and fruit make green the wide-spread fields of Flanders; its millions of oranges pour in from Malta and the Azores. While taxing the energies, and buying the best produce over the heads of local residents in every county, town, and port of Great Britain; while cultivating huge farms in Devonshire, vast apple orchards in Herefordshire, feeding down the slopes of Snowdon with its mutton, or fishing for its salmon in the stony rivers of Perthshire, and netting millions of herrings off Yarmouth and in the Moray Firth, it yet sends for beef to the Pampas of Brazil, and for wool to the Australian plains; the growth of its tea employs myriads of farmers in China and on the lower ranges of the Himalaya; its sugars are purchased in Mauritius and the West Indies; its petroleum is drawn from the wells of Burmah, or the oil country of Pennsylvania and Canada; its nobles outbid Indian rajahs for the shawls of Cashmere; its merchants carry off the finest silks of China. To furnish its timber hardy woodsmen cut down the forests of Canada. The

Indian and the trapper pursue the ermine and the bear in the snows of Hudson's Bay for the furs which its ladies wear; while the whaler chases the seal and the whale for their bone and oil far into the Polar Seas; and the elephant hunters risk life and limb, and sacrifice comfort, to get its ivory, in the most barbarous provinces of Africa. The whole earth is stimulated to activity; the whole earth is benefited and enriched, for the comfort, the luxury, the trading schemes of Englishmen. From their far-reaching enterprise all nations are thrown into intercourse with each other; the good gifts of God to one people are distributed to every other; waste lands are brought under cultivation in the colonies; the cooly of China is invited to emigrate to Demerara; and the poor peasant of the Carnatic, neglected long, now finds his wages rise from threepence to sixpence a day.

Whether by night or by day LONDON presents to a stranger one of the most marvellous and moving sights to be found in the wide world. Viewed from one of the bridges, the river presents a scene of deep interest, in its forest of shipping, its fleet of boats, its steamers great and small plying hither and thither. The gay shops of all the great thoroughfares expose a thousand objects to an inquiring eye; and supply an education, through the eye, of the most valuable kind to even the poorest of the population. The forms, the finish, the beauty, the value of the articles exposed for sale are most attractive. From the richest displays of jewellery, watches, silks, and

shawls, down to the simplest trifles of household need, everything is set forth to instruct, to attract, to please. The solid and durable, as well as the showy, hold their ground. Contrast an English town with a Roman Catholic city, and what a difference. The former is full of books and pictures, relating to the whole range of human learning, and all topics of human interest. The latter is satisfied with models and pictures of saints. Few are the solid books, and fewer the good bookshops of Paris. London is full of them, and even the poorest can buy what is instructive and pleasant. How noble and full of beauty are the objects of art, as well as the products of skill, freely exposed to view. And how beautiful are some quarters of the City rendered by the splendid shops with their vast plate-glass windows.

If in all this there is much that fosters worldliness, extravagance, and selfishness, there is much also that contributes to general convenience, to household comfort, to the saving of labour and economy of time. It is more true now than it was in the days of Adam Smith, that the labours of Englishmen expended for centuries have made England the most convenient country in the world. And of London itself one may almost say with Moore, that it is "the most enjoyable place in summer, and the only place in winter." It is the centre of influences, which provide the Englishman with everything he can desire at home, and which will carry him with comfort to all parts of the civilised world.

Then the moving crowds, the streams of passers-by, how they have increased within recent years. How closely they press on one another; how eagerly they pass along. The great arteries of the City are all but choked by them. Huge waggons, rapid carts, the three thousand five hundred omnibuses, the four thousand cabs, succeed each other with such ceaseless variety, activity, and noise, that the mind is overwhelmed by them. But the main roads in the suburbs are only less crowded; and the same activity, less concentrated, but involving formidable multitudes, is seen in all the many districts which cluster round the great heart of the whole. How varied the appearance of the people in the numerous sections of the City to which their employments or their position assign them. How gay and bright are the well-dressed crowds in Regent Street on a summer's day. What a scene of splendour are the brilliant assemblies, with their gay equipages, in the broad, open Parks. How many happy faces of children and young people one meets in the pavements of suburban streets. The City is crammed by men set eagerly on business. The East End and the South are filled with artisans and labourers. Poverty, weariness, struggle, and disappointment, mark the well trodden thoroughfares of Lambeth and Whitechapel.

The rapid growth of the population of LONDON is one of the most striking facts of modern English history. Its progress has been particularly great in recent years. Thus in 1801 it had only 888,198

persons; but in 1811 it had passed a MILLION; and in 1831 it consisted of 1,770,000 persons. These had risen in 1841 to 1,948,000; in 1851, to 2,362,000; in 1861, to 2,803,989. It is estimated that the City at present contains 3,100,000 persons, or about the same population as Scotland; and the increase continues at the rate of 40,000 persons a year, to accommodate whom twenty new houses must be completed every day. In the busy hours of each day 600,000 persons come in from the suburbs to the City proper: and so great is the traffic of all kinds that it is difficult to keep the streets at all clear.

The Christian heart yearns over these moving crowds of priceless souls. All have a history. Living amid daily trifles, one cannot forget that their feet tread on realities of rock; and that they journey onward towards an eternal world, to which this is but a shadowy portal. What joys and sorrows; what bright hopes and bitter disappointments; what exulting faith; what dark, black crimes, these hearts possess and hide! Young men in myriads, with Whittington hopes, still listen to the ringing of Bow-Bells. Privation, struggle, peril, victory, are the appointed lot of many. How many are defeated, find themselves friendless, and know not where to turn. The passions excited; the exertions called forth; the histories evolved; what thrilling tales may be written of them. What dreadful contrasts are there, which the wisest have not yet been able to control. Luxury and starvation, profusion and absolute want, religion

and vice, spirituality and nameless wickedness, are found side by side. Among the beautiful and high-born, entitled to enter the palace, beat many hearts that are full of grace, and feel the deepest sympathy with the suffering and the miserable. Myriads of pure souls are toiling upward; myriads of darkened hearts, that hate the light, are treading the downward road to appalling ruin.

It is with the religious condition of London that we are specially concerned in this brief sketch. Much may be added respecting its learned Societies, its galleries of art, its press and literature, its great colleges and schools, its libraries and museums, and the earnest side of its political life, all drawing it onward, and contributing in large measure to active and healthy intellectual life. But it is on the religious and moral condition of the vast multitudes that we must specially dwell; for on that turns the whole. It is with the growth of religion, of truthfulness, of fair dealing, that security has increased, that labour has become more earnest, that wealth has grown, and wealth has accumulated. The godliness which has been spreading in the earth during the last three hundred years has not only brightened humanity with the promise of the life to come, but it has proved eminently profitable to the comfort of the life which now is.

To this great question there are two distinct sides: one bright with hope, the other very dark. There is an earnest, active spiritual life in London, firmly

manifested, exercising great influence in a thousand ways, repressing evil, stimulating good. With it there is a broad border-land of "respectable people," high and low; controlled in moral life by the public opinion of their neighbours, indifferent to vital religion, and ignorant of it. But there is also a rea heathenism, physically and socially degrading in the extreme; a heathenism widespread, involving myriads in its blackness, crushing all hope and purity and peace out of their life now, and leaving them hopeless in relation to a future world. Both pictures must be fairly looked at, if a just estimate of London life is sought for.

No stranger can fail to observe the great number of churches and chapels distributed over London. The City proper has them in a crowd within a few yards of each other; and the old stone churches, empty now, with their tall black spires, bear evidence of the zeal of the wealthy London citizens in the cause of Protestantism, as well as of civil liberty. But the newer churches are the most numerous and the most conspicuous; not in the old City, but in all the districts round it, stretching away to the most distant suburbs. Scarcely any large street or square is without a church, or has not one very near; and the long broad roads present them at short distances. They are specially abundant in the West End, and in the suburban districts in which the families of the middle classes reside. Long since Lamartine observed, that in the suburbs erected for them, every new cluster of

houses soon had a church, a school, and not seldom some hospital. The view of the City from any lofty spot on a clear day presents a crowd of spires. But it is the constant recurrence of them in one's daily walks that makes the deepest impression. Few of these buildings are small; the majority hold a good congregation; and many are very large.

A far deeper impression, however, is made in reference to the general religiousness of the population, by the appearance of the city on Sunday. Cities and towns in Scotland are often quoted as exhibitions of Sabbath observance. But the degree of Sabbath quiet attained in London, by a people that have not had a Scotch training, is something wonderful. There are vast areas in London, covering many square miles, and as large as twenty Scotch towns put together, in which the outward observance of the Sabbath, and the general public quiet, are as complete as anything which Scotland can show. In the early morning how wonderfully still are the busy thoroughfares, along which, on other days, streams of active men and women incessantly pour into the City. Cheapside, the Strand, Regent Street, the City Road, the Borough, are all deserted; whole districts in the suburbs are still; the shops are almost all closed; all the traffic has ceased; public vehicles are few in number. Then children and teachers appear in the quiet streets; and soon well-dressed crowds are streaming in every direction to the churches and chapels. In the afternoon the passers-by are more numerous;

but both in the morning and afternoon it may easily be observed, that a very large proportion of those moving about are not bound on mere pleasure expeditions, but are paying family visits, and spending some quiet hours with their friends. The few shops open are almost exclusively fruiterers, sweet-shops, and tobacconists. The amount of business stopped must be enormous. In all the quiet districts the shops that are open may be counted by tens, against thousands entirely closed.

So much for the appearance of things. Let us look at the provision made for religious instruction, and the agencies employed for the direct promotion of religious health and life among the population at large. Almost all the English denominations are well represented in London. Here are the headquarters of all the Free Churches, and of the various parties which divide the Established Church. Put into figures, the RELIGIOUS STATISTICS were on chief points as follows in 1865:—

ESTABLISHED CHURCH OF ENGLAND.	CLERGY.	CHURCHES.	SITTINGS.
	600	553	512,067
FREE CHURCHES.	MINISTERS.	CHAPELS.	SITTINGS.
Congregationalists, . . .	291	174	130,611
Baptists, ...	101	173	87,559
Methodists, ...	180	202	81,773
Presbyterians, ...	25	29	22,928
Others, ...	160	185	82,957
Total,	1357	1316	917,895

The orthodox Free Churches have probably about

60,000 members enrolled in their communion. The Sunday scholars in London are reckoned at 250,000, with 20,000 teachers. Of the many varieties of Christian agency employed in the Metropolis, for the benefit of the ignorant classes of the population, we shall speak in another chapter.

Here then is the heart and core of religious life in London. Here are the professing Christian men and women, here are the Christian households, who hold and live and use the divine truth, which sanctifies their souls. Beyond it, the nucleus of power, there is a vast amount of irreligion and indifference. When speaking of mission work at home, men argue at times as if all were to be treated in the same way. But surely this is not the case. The outside world must be regarded in two ways. A very large proportion of it is voluntarily irreligious or indifferent. A very large proportion of those who are not church-goers, who connect themselves with no religious society, and make no profession of religion, reside in the midst of those who do. Intelligent, educated, surrounded by religious influences, it is not through ignorance they remain where they are. Had they the longing for that peace which Christianity gives, they know in general where to find it. Their indifference and irreligion are in a great measure their own choice. No special mission is needed to them, as it is to those who have not their knowledge or their opportunities. They may be reached by the quiet, unobtrusive influence, and by the steady growth, of

vital religion among their neighbours; by the appeal of a Christian friend in sickness; by the perusal of a book; by the voice of some distinguished preacher, whom they are led to hear. This class is very large; it is hindered by causes within rather than without; if "sittings" are needed for them, when the will changes, they can supply their own.

It is in other districts of the city that the darker side of the picture is to be found. To see it one must go deep into the East End, or wander in the regions along both banks of the river; or visit St Giles's and Lambeth and Shoreditch. One must see how the Sabbath is observed in the New Cut; in Spitalfields; in Rotherhithe; in Ratcliffe Highway; and in Wapping. One must stand at the Brighton Railway Station, and watch the crowds, tempted by low fares, to spend a day of exhausting pleasure at the sea-side. In many districts there are vast areas occupied, in the densest manner, by the poorer classes sunk in wretchedness and heathenism. It has been always so in the city from early times. The precincts of the old sanctuaries in Blackfriars and Whitefriars, were for centuries not merely the home of the very poor, but were dens of the criminal classes, of violence and robbery and crime, far beyond what is known in the present day. Changes in building, the pressure of the law, and other causes, have shifted their quarters, but they still exist in more localities than one, hidden, if practicable, from the light of day, and wholly removed from healthy influences of every kind. It is

pleasant to see the long lines of workmen's cottages, neat, clean, and furnished with all conveniences for household comfort. But in how many of these localities are found large blocks of houses, a perfect hive of a poor ill-lodged population, almost without conveniences of any kind. Living in a single room, with scanty furniture, with limited supplies of water, how is it possible that domestic privacy, that virtue, propriety, and self-respect can be cultivated or maintained. The physical misery and the condition of hopelessness in which great numbers of people live is simply indescribable. Yet history shows that these classes have existed for many generations. Hogarth has pictured the ghastly story of their lives; and of them more than of any others was it true, till recent days, that no man cared for their souls. In only one direction is their misery and vice exceeded. In nooks and corners of outlying districts, concealed amid ruined houses without occupiers; down by the docks, or on the banks of old canals, amid heaps of ashes, of rotting timber, old bricks and decaying vegetation, there are hidden slums, from which even dogs shrink, and which the police pass gladly by; where the coiner and the burglar concoct their evil schemes, or melt their stolen jewellery, or conceal awhile their plunder; where only outcasts gather, who have injured society deeply, and who have fallen so low in poverty, sickness, wretchedness, and despair, that suicide seems the only course that remains.

Even this dark, wandering, homeless life, seems to

have its rough enjoyments. Of those who live by street trading, by "pattering," by crying goods, it is evident that many do so from choice. But the myriads of children, of shoeless, ragged boys, with their "box of lights," and halfpenny "news," and morning "papers," are objects of special interest, and call forth many a longing that Christian philanthropy may not only diminish, but may completely cure, the evils to which they are exposed, and elevate them to healthy opportunities of useful and honourable toil.

This appalling darkness at the side of so much light is the dark blot upon our city. It is most painful to speak of its details. Body and soul alike turn faint at the contemplation of the poverty, the starvation, the suffering, the downright misery in which myriads of our poor are living. And how much deeper heart and hope sink when we look at the utter irreligion, heathenism, vice, and indescribable wickedness, into which their immortal souls are going down.

On both aspects of this grave question, the City of LONDON is but an illustration of Great Britain at large. Improvement has been spread wide on every hand; true religion has advanced and manifests itself; but still there exist heathenism, irreligion, and ignorance, among large classes of the population in every part of the country. To a traveller who visits England for the first time, and still more to an Englishman who has lived abroad in

the colonies or in the East for many years, the sight presented, as the swift train pursues its course, is deeply interesting in a hundred ways. The broad waving wheat fields, bright with red poppies and corn-flowers; the rich, juicy pastures; the trim hedgerows, so gay in spring-time, with the white and pink hawthorn; the scattered woods; the slopes and undulations, scored with furrows; the rivers and canals; the quaint farm-houses, covered with roses and creepers; the pretty villas, with their lawns and gardens, gay with flowers of many kinds; all betoken a growth, abundance, and prosperity, which spring from the skilful application of capital, and the blessing granted to honourable toil. Few countries exhibit a general richness and finish, containing many elements of beauty, like our native land.

> "Ever charming, ever new;
> When will the landscape tire the view?
> The fountain's fall, the river's flow,
> The woody valleys warm and low;
> The pleasant seat, the ruin'd tower,
> The naked rock, the shady bower!
> How close and small the hedges lie!
> What streaks of meadows cross the eye!"

The increase of population, of strength and of wealth, so striking in London, is only less manifested in many parts of the country. All the chief cities and towns, near the sea and in the manufacturing districts, have grown greatly; and even the quiet

old-fashioned towns of the agricultural counties have shared in the general stimulus given to the people's life. In the former, new suburbs, with long lines of houses, artisans' cottages, and shops, have within a few years been added to the old and blackened residences of former days. The centres of these ports and towns have been given up more exclusively to business, and the cheaper rents and the love of fresh air have multiplied English homes in thick clusters on every side. Of wealth, also, and activity there seems to be no end. Vast factories, with chimneys ever growing taller, erected with greater taste and of greater size, have been added, and new ones are ever being built. The warehouses are larger and more handsome; whole lines of streets have been rebuilt on a grander scale, and improvement never stands still. The public buildings are finer; and several cities and towns, as Liverpool and Manchester, Leeds and Birmingham, possess town-halls, libraries, and music-halls of striking beauty, which not only add greatly to the comfort of the inhabitants, but are an ornament to the country. As in London, ceaseless, busy crowds, streams of passengers, shops full of the richest goods, crowded railway stations; rivers, ports, and docks, full of large ships and ocean steamers, all testify to the diligence and the skill, which not only produce wealth, but distribute it on every hand.

The progress and prosperity of the empire may be exhibited in several ways; and, without burdening

these pages, a few figures will strikingly illustrate them. The population of Great Britain in

1801	amounted to	10,800,000	persons.
1821	„	14,000,000	„
1851	„	20,400,000	„
1861	„	23,325,305	„
1867	„	24,363,400	„

On the entire area of 89,000 square miles are now erected 4,313,000 houses. The annual value of property assessed to the income-tax in

1842	amounted to	£154,000,000
1853	„	172,000,000
1858	„	191,000,000
1862	„	323,000,000

The annual value of trades and professions in schedule D assessed to the income-tax, amounting to £64,000,000 in 1853, had risen to £110,000,000 in 1865. In 1866, with exports amounting to £188,827,000, and imports £295,204,000, the total trade of the country had risen to nearly FIVE HUNDRED MILLIONS sterling. Our merchant ships are 20,212 in number, of 4,705,049 tons burthen, employing 156,500 men; and our steamers have increased from 639 in 1853, (of 218,260 tons and 17,519 men,) to 1506 in 1866, of 747,813 tons, employing 39,803 men. We now produce £40,000,000 of minerals yearly, of which the metals are worth £15,000,000, and the COAL £25,000,000; in quantity 101,000,000 of tons. 307,000 persons are employed

in mines, and in ten years 9000 persons have lost their lives.

One great sign of true progress throughout the country is the immense increase of healthy literature during the last thirty years, and its general diffusion through the community. A hundred and thirty years ago, unsupported by patrons, the best literature did not pay, good books were very few, readers were a small class in the community, Now readers may be counted by millions, good books are appreciated everywhere, are circulated in vast numbers, and pay handsome profits from the large editions which are issued. The character of the prevailing literature is as gratifying as its spread. Fiction still holds a part of the ground on which it once stood almost alone, but "green" books and "yellow" books satisfy no one, and do not rule the reading mind. Fictions of a high class, histories, travels, works on science and art, sound in principle and full of solid instruction, are not only abundant, but are read. When the modern advance of literature received a new stimulus from the abolition of the paper-duty, fears were numerous that the infidel spirit would corrupt all the literature of the lower classes, and produce the most tremendous evils. The result has shown that the cheapening of literature has circulated, with some evil works, an enormous amount of good teaching; that the working-classes will read good histories and good periodicals as well as pernicious ones; and that, on the whole, the victory lies with good literature

and a useful press. An eminent example of this victory is seen in the high general character of the newspaper press, all cheap now, and circulated on a larger scale than ever. Good penny papers are available in all the great cities and towns, as well as in London, and have an amazing influence in training the minds of the population at large. Even directly religious books and periodicals have a circulation never reached by such works before; while others, sound in science, full of information, and high in their moral tone, though not directly religious, are the most popular of books among all classes of the community.

The progress of true religion in England is manifested in many ways. As in London, so in all the great cities, in the country towns, and in hundreds of quiet villages, the new churches and chapels belonging to all denominations strike the eye on every side. In the one case as in the other, the quiet observance of the Sabbath is the rule; its open desecration is the striking exception, and that in limited localities. In the one case as in the other, crowds of church-goers and of Sunday-school children fill the streets at certain hours. I do not hesitate to say that, in numerous smaller places, both in England and Scotland, the supply of ministers to the population is greater than it need be, that ministers are crowding each other out, and the large supply of official teaching and service is calculated greatly to check voluntary zeal.

The RELIGIOUS STATISTICS of the country are as follows:—

ESTABLISHED CHURCH OF ENGLAND.—23,000 clergy, 12,888 benefices, and 14,500 churches.

	Ministers.	Chapels.	Members.	S Scholars.
THE FREE CHURCHES:—				
1. Congregationalists, . .	2,397	2,904	350,000	... ...
2. Baptists, ...	1,998	2,264	238,000	... ...
3. Methodists, ...	2,746	10,051	614,592	1,015,140
4. Presbyterians, . . .	219	226	36,000	27,000
5. Welsh Calv. Methodists,	690	1,069	94,000	141,610
6. Moravians, ...	58	91	3,252	3,636
7. Friends, ...	...	365	13,786	... ...
Total, ...	8,108	16,970	1,349,630	
SCOTLAND:—				
1. Presbyterians, . . .	2,773	2,751		
2. Congregationalists, Episcopalians, and others, ...	453	455		
Total, ...	3,226	3,206	Population, 3,153,413.	

The GRAND TOTAL shows in Great Britain a body of 36,200 ministers and clergy of all denominations, with 34,700 churches, chapels, and other buildings, regularly used for public worship, to instruct a population of 24,363,433 persons; that is, an ordained minister of religion is provided for every 673 persons, of whom only 350 can be expected to be present in church at one time.

On the other side, as in London, so in many parts of the country there are very dark corners in the pleasant picture of Christian civilisation which England presents to the world. In all the great cities and great towns there are not only the black haunts

of the criminal population; not only low drinking-shops, and dens of vice; but the inner life of the working population displays a vast amount of practical irreligion. How many thousands of families, with good wages, live in small houses with but one or two sleeping-rooms, rather than pay an extra shilling a-week that the morality of the children may be watched over with proper care. What coarse amusements are sought, and what a low, criminal life is led by myriads of stalwart miners, smiths, and artisans, whose power lies in the huge muscles which have absorbed all their manliness. How much heathenism is there, how much gross ignorance of God, and truth, and right, in the pitchy towns and villages of "the black country!" How vicious and abominable are the darkest haunts of Liverpool, Glasgow, and Sheffield!

If we turn to the agricultural districts, to Norfolk, Suffolk, and Dorsetshire, the ignorance and debasement are more appalling. The dulness and general indifference to knowledge among the English peasantry are proverbial. How little life, thought, and power are manifested among them. Their general morality is low. And if we remember the revelations recently made about myriads of the hovels they live in; and still more recently, the descriptions given of the agricultural gangs in the fen-country, we must feel that anything more abominable need not be sought for in any part of the world.

A vast improvement is still needed in the public opinion, the general morality, the religious principle

and life of the English people at large. We have reached a position amazingly higher than that of a century ago. The upper classes no longer live like their predecessors, when dukes lost an estate at Crockford's in a single night, and when the Prince Regent and Lord Sandwich were leaders in fashionable vice. The great proportion of the middle classes in those days knew nothing of spiritual religion; and there is abundant room for its increase now. What a broad field of new effort lies open among the working classes, recent discussions have shown in the clearest way. Millions of them have yet to be instructed in the first outlines of Christian truth. If our judges are incorruptible, how much of sound political principle has yet to be learned and practised by our statesmen. When will bribery and corruption at elections be duly reprobated and punished? What revelations have been made, what sad results have followed, from the want of uprightness among our men of commerce! What struggles are made to gain wealth, by which to maintain luxury and to sustain rank and position in society at large! How much of error is openly advocated by men of science! How much confusion as to doctrine, worship, and discipline has been produced in professedly religious circles, by the state of parties in the Established Church of England.

Though, therefore, we see in London, as a city, a wonderful out-turn of a lofty Christian civilisation; though we see with thankfulness a high standard of

taste and of moral opinion prevailing in the community; though we see throughout the country immense progress in evangelical truth, in the number of true churches, of living Christians, and in the powerful general influence of Christianity in sanctifying the institutions and life of society generally; we must allow that in favoured England, amid all the light, there is still gross darkness: there is ignorance to be instructed, degradation to be raised; there is wickedness to be warned, invited, and reformed. There is work for every godly minister, for every willing worker, for every liberal giver. There is work for Christian politicians and merchants in testifying to Christian principle in every employment of life. There is work for the noblest preachers, the most earnest missionaries, and there is yet a call for the most powerful intercessions of the devout in prayer. Then only, when such work has taken a deeper hold on all classes; when the cross is the delight of all eyes and the object of holy fear to all hearts, can we say of the city that its name shall be "JEHOVAH SHAMMAH, the LORD IS THERE."

CHAPTER II.

Calcutta.

HEATHENISM AND IRRELIGION ABROAD.

"WHEN they knew God, they glorified him not as God, neither were thankful. . . . Professing themselves to be wise, they became fools; and changed the glory of the incorruptible GOD into an image made like to corruptible man, and to birds, and fourfooted beasts and creeping things. . . . For this cause God gave them up unto vile affections. . . . God gave them over unto a reprobate mind to do those things which are not convenient."—ROM. i.

"WHEREFORE remember, that being in time past Gentiles in the flesh, at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts."—EPH.

THE CITY OF CALCUTTA has rapidly become the most powerful city of the East. It is the "chief city" of Asia, "and a colony." As the capital of our Indian Empire, the centre of its power and the centre of its trade, it draws to itself numerous elements of national, social, and public life, that invest it with peculiar interest. Many races, many religions, meet within its boundaries, all standing on a common level. None of the varied faiths are directly patronised or established by the Government, but all enjoy "a fair field and no favour," that the Author of truth may maintain His own cause, may defend the right, and give it final victory. The English are of course very prominent; but French, German, and American merchants are common, and Greeks and Russians are not wanting. The enterprising and generous Parsees are represented by a hundred families from Bombay; the Arab merchant, with his huge silk turban, no longer finds himself the monopolist of a trade which his class has followed for centuries; busy Armenians abound, especially in the opium trade; the Jew is himself again, with Eastern dress and cap and manners; the Chinese, with his

blue smock and ever-moving fan; and the Burman, with almond eyes and japanned umbrella, find work in the busy city. Nor must the Abyssinian, with his swarthy skin and high cheek-bones, be forgotten. But conspicuous as the strangers are in the Law Courts, in government and in trade, the natives of the country far surpass them in number. The wealthy traders of Bombay and North India, in their red turbans, are here in thousands; while the common Bengalees keep the city shops and perform the routine of daily labour; and the educated classes, now universally acquainted with English, fill all the clerks' positions in the Government and mercantile establishments, and perform all varieties of duty, from the highest to the lowest grades of pay.

CALCUTTA is a city of modern origin, being only a hundred and fifty years old. Built, like London, on a deep tidal river, an arm of the great GANGES and still bearing its honoured name, and having easy access to the richest granaries of the empire, when once rendered secure in English hands, the three villages, of which it was composed, became rapidly united; and, like Bombay, were recognised by all native merchants as the head-quarters of their trade. The land-holders of Bengal, with their numerous retainers, in due time followed; and the city has never ceased to grow. Calcutta extends along the Hoogly for seven miles, and is in parts rather more than a mile deep; its eastern and western sides are regular,

the ends are slightly rounded; and the city covers a space of exactly eight square miles. It has taken a very simple form, and its localities are easily found. Its outer boundary is the broad "Circular Road;" three other principal roads run through its entire length, and the shorter roads or streets cross them at right angles.

The ENGLISH quarter occupies the south end of the city. Here a beautiful plain, a mile and a half long, goes down to the water's edge, having Fort William in the centre, on the river bank. The plain is always green; till the cyclone of 1864 it was dotted with fine old trees; and in several parts it has the large open ponds of water, which in India are called tanks. The winds play freely over its broad and pleasant surface; and in the hotter months the soft south wind, blowing over the cool river and the bright green turf, streams into all the lanes and alleys of the city, driving away pestilence and bringing health. On its inner sides the plain is bordered with the stately houses of the English, with their white walls, broad, open verandahs, and green Venetian shutters; from which Calcutta derives its lofty name, "the City of Palaces." The High Court, the Town Hall, the Treasury, and the great Government House, face the plain on the north. On the east side are the numerous English houses of "Chowringhee," always increasing both in number and in their rents, and lately augmented by the handsome cluster of Victoria Square. Behind the Town Hall and

Government House, towards the north, are the lawyers' chambers, the merchants' offices, the banks, the English shops and stores, the "Libraries," the Post Office and the Custom House; many of them clustered round the broad pond and gardens of Dalhousie Square. Dust, heat, and glare, weariness, disease, and exile, may diminish in public esteem the dignity, the value, and the comfort of these stately dwellings; but there is brave, hard work done for our country and for honourable livelihood in many of these offices and establishments; there are not wanting Sabbath rest and hours of relaxation; and Calcutta has many a happy English home.

The NATIVE TOWN occupies nearly six square miles of the entire city; it fills all the northern end, and runs to the south along the back of the English quarter. In appearance it has little to boast of. A city of brick, with its houses often in bad repair, for beauty, regularity, and ornament, it is not to be compared with Benares and Delhi, the handsome stone cities of Upper India, and is much inferior to many parts of Bombay. Except a few trunk roads of English make, the streets, roads, and lanes are narrow; and are overshadowed by the lofty walls and verandahs of straggling family dwellings. The twenty bazaars and markets are crowded. The Burra Bazaar, apparently ready to fall to pieces and crush buyers and sellers in the ruins, is stored with the most precious fabrics that Upper India can produce. The Opium Bazaar is crowded with the red-turbaned

Rajpoots and Bombay Hindoos, who devote themselves to speculating in that evil drug. All the great roads and streets, destitute of pavements, are lined with shops, which are innocent of glass fronts and windows; and which exhibit, without protection from dust, piles of brass vessels, bundles of slippers and shoes, gorgeous tin lanterns, bales of cloth, mats, stools, and cane chairs; vast piles of red pottery, pitchers, cups, and cooking-pots; leaf-umbrellas; and hillocks of bamboos; posts for houses, small tiles, and straw. Scattered over the city, among streets narrow and broad, are the family mansions of the native gentry, with their broad central courts, their pillared verandahs, and numerous rooms. Some are palaces in appearance, though surrounded by filthy drains; others are badly out of repair; their walls eaten with saltpetre, their courts full of cast-away furniture and heaps of rubbish, or overgrown with huge weeds; and threatening to tumble into ruins. Of still smaller brick houses and shops of mean appearance, the number is about fifteen thousand. So precious has space become in recent years, that almost all vacant land outside the gardens of the better houses has been covered with common huts. Of these the city now contains over sixty thousand. Formerly they were made of light materials, were walled with mats, and thatched with leaves or straw; but the great fires, which spread universal terror, burned three thousand of them every year; and five years ago a public law, most successful in its results,

required them to be roofed with tiles. Though more substantial in make, they are huts still. Most of them consist of but a single room, and contain a bedstead, a huge chest, a lamp or two, bamboo or glass oil-bottles, and a miscellaneous collection of pots and pans. In the poorest the movables may be worth five shillings; and in thousands of the better kind, possessing brass vessels, they may be replaced by from three to ten pounds sterling.

Throughout its entire area the city is dotted with trees, which rise far above the houses, and from the flat terrace-roofs present, on a clear morning in the rainy season, a green and pleasant sight. Before the cyclone, the English quarter and the great plain were celebrated for their trees and well-stocked gardens, for long lines of casuarinas, tall, bushy tamarinds, and banyans with thick and wide-spread arms; while loftier than all, on every side, the tufted palm and the feathery cocoa-nut waved their graceful boughs with ceaseless motion against the clear, blue sky.

To an observant eye, CALCUTTA is always presenting new objects of interest. The manners of its people, their daily occupations, their social and public life, the illustrations of their religious faith, continually cast up something striking and expressive of their mental and moral condition. The crowded streets must always strike a stranger as full of novel sights and wonders. They may not realise the visions of romance. They may not exhibit the Raja on his

elephant, with his lovely daughter, riding forth amid crowds of well-armed retainers; nor display huge piles of silks and magnificent shawls, with heaps of emeralds, and rubies, and pearls; nor long lines of beautiful women to be sold as slaves. London and Paris exhibit such scenes far more than any Eastern city. But the moving crowds, in all varieties of dress and turbans, usually white, at times of many colours; the many races with their distinctive features, costumes, and manners; the tumble-down shops and houses; the long processions, with their noisy drums; the palanquin with its grunting bearers; the hired carriage with its small, rough ponies, and rope harness, its five passengers inside, and another singing on the roof; the hundreds of bullock-carts, guided by the abusive language of the driver and the screwing of the bullocks' tails; the active shopkeeper, seizing every foreigner as he passes, and assuring him that he has "every thing got" on his small premises, and that his goods are "real English, not Liverpool;" the neatly dressed servants, the lofty open houses; the burning glare, the pleasant breeze over the river; with a thousand other objects as new and strange, cannot fail to attract a stranger's notice, and invest the city with a peculiar charm. The river has an interest of its own. The broad reach with its strong tides is visible for eight or ten miles. It is crowded with vessels drawn thither from all parts of the world. A hundred and fifty ships and fifty steamers constantly occupy the berths and moorings. At the

north of the city cluster the salt sloops; the huge inland trading galleys, with their banks of rowers; or the long painted Pattamars of Western India, planned centuries ago, with huge eyes at the bow; while every where the small green boats, loved by Englishmen, or the native matted dingies, with their long steering oar and overhanging prow, ply up and down the crowded waters, with their varied burdens, exposed to greater danger every year.

These things are but the outer frame and attendant circumstances of a city which draws within its bounds a greater number of human lives every year. Like other great marts of trade, it is full of life, of activity, of skill. It offers abundance of employment to the diligent; it gives occupation to the labourer, opens a sphere for the capitalist, calls out the acuteness of the merchant, the energy of the shipowner. In it fortunes are made and lost; a competency may be secured; or wild speculation bring irretrievable ruin. It has eighty thousand homes. The joys and sorrows, the anxiety and care of household life, the exultation at success, the bitterness of disappointment, are felt by myriads there. Disease and suffering involve all in turn within their grasp; death never ceases from his work. "As it was in the days of Noah, they eat, they drink, they marry and are given in marriage;" and to the eye of the Christian, who looks forward to a future world, the central point of interest of this great mass of human souls is not their outer life, but the course they are pursuing to complete that solemn

pilgrimage, which shall at length bring them to the shores of another world.

The population of Calcutta, of all races, must be set down as over 500,000 persons. In 1847 three separate calculations, carefully made, showed it to be 400,000. Since then, while the boundaries have remained the same, the demand for accommodation has multiplied houses, covered vacant spaces, and made the population far more dense than it was twenty years ago. The suburbs also have increased in size. Taking a mile all round the city and across the river, in the sixteen square miles thus enclosed, there are ten small towns and villages, and the native population they contain can scarcely be less than 300,000. Calcutta and its suburbs, will thus contain 800,000 people. Of this great population, larger than that of any city in the English empire except London itself, about 30,000 are English, German, or Armenian, and may be called the Christian population. The entire remainder are natives of India, and must be numbered among Mohammedans or Hindoos.

The European community have seventeen Protestant churches, one Armenian, one Greek, and six Roman Catholic. Of the Protestant churches, nine are Episcopal, one Church of Scotland, one Free Church, two Congregational, three Baptist, and one Wesleyan. The Roman Catholic churches are not exclusively confined to Europeans; two of them in the native town are largely attended by a people called "Portuguese," but sprung principally from the slaves of

old Portuguese families and the intermixture of Portuguese and native blood. Attached to these churches are thirteen Episcopal chaplains, and two chaplains of the Established Church of Scotland, seven Nonconformist pastors, five Armenian clergy, one Greek priest, and nineteen Roman Catholic priests. Connected with them are seven or eight Sunday schools, a city mission and four city missionaries. It should be especially noted that all these clergy, with their churches and religious institutions, are devoted to the maintenance and spread of Christian truth among Europeans alone. All the Government chaplains are paid by the state, and the "incidental expenses" of worship in these churches, with the repairs of the buildings, are defrayed from the same funds. Four other ministers have the care of large and well-taught boys' schools for the education of the sons of the Christian population; with excellent schools also for their daughters. These churches exert most beneficial influence, and have proved a powerful means of upholding and sustaining religious principle and feeling in the foreign community at large. Even among the English, all are not church-goers, all do not make an open profession of faith and piety. Great numbers of those employed on the railways, docks, ironworks, and other large public establishments; numbers of young men in the mercantile and public offices, are not found attached with any regularity to any Christian Church. Deducting the military church in the fort, the entire accommodation of the

purely English Protestant churches and chapels does not amount to seven thousand sittings; and the ordinary congregations on the Sabbath-day will not include more than five thousand worshippers. Probably the churches were never better attended, and general English society was never more orderly than now; the improvement in social and public morality over the old days is wonderfully great. But even in relation to the English themselves, there is need of greater advance still: and none can wonder that the sailors' chaplains and the city missionaries find abundance of missionary work among their own countrymen in the public hospitals, the grogshops and their neighbourhood, in the railway termini, and on board the many vessels which crowd this busy seaport of the East. How much more is required to draw all the thirty thousand Christians, so called, to evangelical doctrine and worship, and to bring all to a saving acquaintance with the gospel as a rule, a stimulus, a joy to their own souls.

Meanwhile these institutions, churches, and religious teachers, are not intended for the native population of the city. They are interested in the missionary labour that does work among them, (as we shall presently see,) and give it hearty and efficient help. But they are not primarily concerned with them, and their first care is the promotion of vital religion among the people who are foreigners, the rulers, exiles, and strangers in a strange land, who have brought their Christianity from home.

The same is true of the other ninety Protestant chaplains, clergy, and ministers, who are scattered over the civil and military stations of Northern India, and of eighty others in Madras and Bombay. These Christian ministers are regarded as Government officers, whose spiritual service is to be devoted to the English troops and civil officers of all grades in Government employ. For that service they have been brought from home; for it they receive their monthly salary, and any prominent or considerable efforts made by them for the evangelisation of the natives would be regarded as uncalled for and out of place.

Thus separate from their Christian rulers, the native population of Calcutta follow their own religious faiths. Within the city probably 70,000 or 80,000 are Mohammedans, and 400,000 are Hindoos. The suburbs will add more than 200,000 to the latter, and a few thousands to the former.

Do we realise what it is to belong to these religions; to be brought up in them from childhood, to learn their formulas, to share in their festivals, to have all religious belief moulded by them; to see parents, relatives, neighbours, all believing and following them without doubt; reprobating all who leave them as apostates who commit black crimes, and denouncing other creeds as untrue? The Calcutta Mohammedans as a body are very ignorant of their religion. There are many most respectable families of landholders, lawyers, and merchants, comparatively well-taught.

There are many learned professors, teachers, and scholars connected with the Madrissa College; others who have some acquaintance with Arabic literature; and a few pious hadjis, who have accomplished the pilgrimage to Mecca. But the thousands of the people are ignorant, and do not read the sacred books. They may have learned the great formula: "There is no God but God, and Mohammed is His prophet;" they may know a few prayers; they may know the proper postures, the bendings, kneelings, and prostrations to be performed at prayer; but they know nothing more. They rejoice in the festivals. They prepare the gay tazzias at the time of the Mohurrum in honour of Mohammed's slaughtered grandsons, or chant the hymns, or bear the piles of lights, or distribute the toys to their children, or let off the fireworks and enjoy the rattle of the drums. They may fast during the day-hours of the month of Ramazan, and feast at the following Eed. They stand in the long rows of worshippers who gather at evening time in the court of the great Mosque, and, at the given signal, bend and kneel and bow, and rise and stand, and kneel again; or, as solitary worshippers, they may stand out upon the open plain, facing the setting sun, and kneel and bow and mutter, and rise, and again fall prostrate. But beyond all these barren forms they know nothing. Their minds are blinded. The haughty self-sufficiency which, from the founding of the system, has been impressed upon all its disciples; that thorough belief in the perfect completeness of its knowledge,

and the needlessness of all information beyond it, which has become a settled article of their daily religious faith, has involved the natives of India, as well as the natives of Arabia and Africa, to whom it was first taught. No sect of religionists is so completely free from doubts, none so readily deny the truth of all other faiths. Inquiry, investigation, real search after truth, have died out of them. And the Christian missionary has to mourn not only that they are ignorant of the true character of God, of the story of His love, and of the way of life, but that eye and ear are so firmly closed against all entry of those great truths into their hearts. It is not the fault of missions that so little has been done hitherto among the disciples of Mohammed in all lands; it arises from the position of the people themselves, who, by the teaching of centuries, by the habits of centuries, have closed themselves round with adamantine walls, and allow no light to enter in.

The six hundred thousand Hindoos follow an altogether different system, and exhibit an altogether different state of mind. With all its exclusiveness, Hindooism has ever exhibited great freedom of speculation; many schools have risen up in the course of ages; many reformers have struck out new systems and gathered disciples around them. The philosophies of early days have never ceased to find followers, and exert a most powerful influence on the entire range of national thought and life down to the present day. But while they may influence dogma and principle, they do not

determine the current faith of succeeding generations. That is simply idolatry. Hindoo idolatry has been a growing thing, and it has always been sinking lower and lower. It has grown more debased in the number of its gods, in the characters ascribed to them, in the legends of their doings, and in the forms they are said to have assumed. The older images of gods and goddesses have something of manly beauty; but what image can be more ugly than Jagannath, or more ridiculously contemptible than Dakhin Roy. The ancient hymns had poetry in them, and fire; the later legends of Siva and Krishna are indescribably wicked; and in this respect the Hindoo books have furnished missionaries with a perfect armoury of offensive weapons which they have not been slow to use.

The city of Calcutta contains one hundred and sixty-seven Hindoo temples, all small buildings, which simply enclose a shrine. One temple in ruins at the northern part is very ancient, and bears an honoured name. While the great temple of Kalighat, in the principal southern suburb, a temple of Siva and Kali, renowned for its power, is by far the most frequented of their many shrines, and receives a valuable amount of offerings. About twelve principal festivals are celebrated by the Hindoos at large during the year, and some of them occupy two or three days. The festival of Durga, in September, takes strictly four days, and its ceremonies, dances, and feasting are spread over a longer period. This is the chief family festival in Bengal. The image with its attend-

ants is set up, Durga is called, she wakes, she comes, she is welcomed and treated as an honoured guest, sacrifices are offered, she is worshipped, the sacred feast is eaten, songs are sung, and dances are performed in her honour. Throughout the year the whole population bathe in the Ganges, assured that the holy water cleanses away their sins.

The heart and centre of all this worship is IDOLATRY. It is a system which at once breaks two commands; it has other gods beside the true; and it bows down to images and worships them. The doctrine and the practice are accepted by the whole people. They are an institution which every true Hindoo is bound to follow. The rules of caste, an evil of great magnitude in themselves, and deriving their sanction from the gods, bind the people to the maintenance of idolatry. The new school of educated men, who do not and cannot believe in the idols, yet feel compelled, at the great festivals especially, to bow down to the idols. They are often reproved by missionaries for so doing, and are charged with inconsistency; but if they are to maintain their social position among their caste-mates and companions, they must compromise themselves. It is because Christian converts cannot and will not bow down to the idols, and cannot keep the rules of caste, that they must leave the system altogether.

The Hindooism of Calcutta and Bengal is but the local extension of a system which has been growing for nearly three thousand years, and which in its fullest force must be seen in its original seat in

northern India. Within the last hundred years it has come under the control of mighty influences from English public opinion and English public law, which greatly restrain its most evil institutions. When it had undisputed sway its cruelty and inhumanity produced an incalculable amount of human suffering. In Bengal alone hundreds of women every year were burnt on the funeral pyre. Along the whole line of the Ganges the sick were laid to die, and were often stifled by the mud that recovery might be rendered impossible. Infants were thrown into the sea at Saugor. Men drowned themselves at the junction of holy rivers. Pilgrims threw themselves beneath the car of Jagannath. Devotees hid themselves in the woods; clenched their hands till the nails pierced through; or lived among the funeral ashes; or hung themselves head downwards from the branches of trees; or lay on beds of spikes, or loaded themselves with iron chains. Where Hindooism required, its higher laws sacrificed family feeling, security of life, and public rights. The priesthood claimed all and kept all down; it was useless to gather wealth which could never be enjoyed; and the peasantry were poor in the extreme.

True to such an origin is the moral condition of the people at large; and in this Mohammedan and Hindoo do not greatly differ from one another. To say the least, the entire range of moral opinion in these native populations lies far below the general range of such opinion in any Christian country.

Some native races are distinguished for their truthfulness, others for their freedom from drink. Hindoos may claim the latter position. But little else can be said in their favour. All their public institutions, their social life, their family ties, their private and individual thought and practice are influenced by their religion, are saturated with it, and manifest it in a thousand ways. It never taught them truthfulness; it exhibits the gods as models of impurity; it knows nothing of public spirit. The story has often been told, how Mr Ward's pundit, reading with him the first chapter of Romans, declared that the Apostle Paul had here exactly described the Hindoos. There are doubtless myriads of exceptions. Hindoo mothers are very loving; Hindoo men are kind-hearted and hospitable. Millions of Hindoo wives are faithful. But the practice in such cases is higher than public opinion. And the opposite prevails; the opposite is not greatly reprobated, and cannot publicly be punished.

All over the country the grown widows in villages form ties with widowers and others, and live faithfully, but Hindooism allows them no marriage rights. In the cities vice scarcely cares to hide itself. In the native town of Calcutta, on the most public roads, in the evening hours, may be seen long lines of women, "loud and clamorous," trying to seize every passer-by. At a native festival, while a dancing girl, in the midst of decent visitors, was going through the usual dull performance, a Bengali gen-

tleman said to a missionary, "Oh! she can do more badder than that." Mr Bayle St John's account of life in Alexandria is low enough, but it does not exaggerate what may be seen among similar classes in Calcutta.

Nor is this all. The most dreadful stories are current in native society of the doings of individuals. Charges are brought against families as to the relation of the members with one another of the worst kind. Twenty years ago the native editor of a most respectable paper threatened to publish the initials of native gentlemen well known in certain families if their outrageous immoralities did not cease. Such evils are not unknown in London, but the extent to which they prevail, and yet are not reprobated, is very different in the two cases. Certain publications, which were laid before the Supreme Council with a view to legislation, were ten times worse, in the intensity of their wickedness, than the worst publications of Holywell Street. No buildings in Europe were ever ornamented with the figures which covered the temples in Orissa. No songs were ever sung in a London casino to be compared with the outrageous verses recited by the orator to the pilgrims drawing the car of Jagannath.

But these facts do not exhaust the subject. There are slums in London, known only to city missionaries and the men who work with them, in which violence and vice abound to a degree which cannot be told. But the slums of heathenism go a long way lower. They reach the very horrors of immorality. Rome

knew them well. Delhi, Lucknow, Constantinople, know them yet; and the former cities had them worse still before the puppet courts, with their myriads of profligate retainers, were swept away.

Travellers tell us that in Iceland everything bears in an intense degree the marks of the long and severe winters to which that strange island is perpetually exposed. The great rocks are rent by the mighty frosts; the land is broken up with them; there are no roads, and it is difficult to move about even a few miles. The people are few, and are left far behind in the general progress of the world. Of simple habits, they are separated from their fellow-men, and almost so from each other. In their great ignorance, in their small amount of enterprise, in their family habits, in the fewness of their wants, in the very smell of their houses, everywhere is seen the presence and influence of a mighty power which limits their labours, cuts them off from their fellow-men, and forms their life into a whole consistent with the circumstances in which they live. Such is the social and public life of the natives of India. Religious doctrine, priestly influence, individual and social morality, public opinion, the aims of life, all form a compact and complete whole. Action and reaction are ever at work. And for ages, all real power to elevate being absent, the moral tendency has been downward. The immorality of the people has invented wicked stories about their gods, and the stories have made the people more wicked still. A sadder

picture was never presented to human eye. "Tears such as angels weep" may well fall when we look at its inner meaning. Though noble races, with quick intelligence, speaking noble languages, possessed of deep feeling, of warm social affections, what has been set before them as their great aim in life? Hindooism has taught them to make money, that they may win merit, and so, in various migrations, may rise higher, higher, till they reach a perfect bliss in the heaven of Siva or of Vishnu. Meanwhile they are not satisfied. What service fills them with delight? What joy, what hope have they in their relation to their Father in heaven? What comfort have these men and women in life's bitter sorrows? What real hope have they in death? They know not their Father as such. None ever taught them of His love; none ever told them how near He is, how full of tenderness and yearning. They have been left wandering and in darkness, and for ages and ages no man has cared for their souls.

In this compact mass of human error, amid the eight hundred thousand souls of the city of Calcutta, a people occupied, busy with life's work and with life's cares, are labouring thirty-four Christian missionaries. They belong to seven denominations, including two branches of the Church of England. Leaving to other ministers and clergy the special care of their fellow-countrymen, or giving to them but a portion of their own service, they devote their time and thought and labour specially and directly to the natives of the city.

The Mohammedan population they touch but lightly; their usefulness lies almost entirely among the Hindoos, Bengalis strictly so called. In these labours they are joined by twenty-five native catechists, by six native ministers, and probably twenty Christian teachers in schools. Apart from the converts that have been gathered, there have been built twelve small chapels in various parts of the city, for preaching to the heathen. These are small buildings of plain appearance, of which the largest will hold about a hundred and fifty people. During each week about thirty such preaching services are held in them, at which probably fifteen hundred persons hear the gospel. Perhaps some few return again and again every week. The majority hear but once; and except that once, very many never listen to the gospel throughout their lives.

For the young people of the city the missionaries maintain twelve English schools, of which four hold a conspicuous position, and have their names on the records of the University. They are the Free Church Institution, the Institution of the General Assembly, the Cathedral College, and the London Missionary Society's Institution at Bhowanipore. The Serampore College and its work lie beyond the district now specially described. These twelve institutions and schools contain four thousand scholars, of whom four hundred are receiving a college education. They are all taught both the English and Bengali languages. They study all the ordinary subjects of a sound edu-

cation; read Milton and Macaulay, Grote, Arnold, and De Morgan; are carefully taught the Scriptures; and read books on the evidences, such as Butler, Paley, and Chalmers. Some twenty vernacular schools are maintained in various parts of the city, with six hundred boys, the training in which is very simple. Female education has in recent years occupied much attention. Opportunities have been given to several ladies to give systematic instruction in the native family houses, and a large number of women and girls belonging to respectable families have been regularly visited for the purpose. For forty years a Bengali Christian literature has been under systematic preparation by the able Tract Society; and the improvement and circulation of the Bengali and other Scriptures have been the special care of the Baptist Mission, and of the Calcutta Bible Society. During these forty years, notwithstanding all denominational drawbacks, the union of affection and hearty co-operation in common labours have been exhibited by the Calcutta missionaries to a remarkable degree. To a very small extent have the Hindoos witnessed division among them; in almost every form of effort, they find in them the same spirit, the same aim; they hear the same great doctrines; and with the converts of every mission, the missionaries of other missions have often sympathised and rejoiced.

The educational efforts of missionaries in Calcutta have proved of special value. With the growing and now very great demand for a good English education,

it would have been a fatal mistake to allow broad systems of instruction to grow up on unsound principles. The example set by missionaries, the views they advocated, the objections they offered, have in this respect done invaluable service. To their efforts are largely due the sound basis on which now rest the regulations of the Calcutta University; the greatly improved tone of education in the Government colleges and schools; the high character of the standards and authorities studied in these institutions; and as a result, the generally healthy tone and character of the numerous English schools taught entirely by the natives themselves. Quite apart from the converts they have won, the influence which Christian teaching has had in moulding the education, the knowledge, views, and general public opinion of the fifty thousand educated gentlemen of Bengal, has been of the highest kind. Had they done nothing else, (and they have done a great deal more,) all the time, labour, and money they have devoted to education would have been thoroughly well spent. One word may be added here about the Government colleges and schools, and similar non-Christian institutions. To say that their education makes infidels, (as some continue to assert in England,) is to employ harsh and unjust language. It might have been used twenty years ago. Some of the early principals and teachers of Government colleges exercised on the minds of their students a very baneful influence. But for a long time the English staff of the colleges

has been of a high order. Not only has it been joined by scholars of repute in the home universities, but men of piety also have been numbered among the professors; and an excellent general education has been given, with a moral tone far higher than that of former days. The students and scholars of both Government and native schools are in constant intercourse with missionaries; in large numbers they attend the lectures specially prepared for young men; and both copies of the Scriptures and of suitable Christian books are widely circulated among them and are read.

One special result of missionary labour in Calcutta and its immediate suburbs is seen in the fourteen native churches that have been gathered, containing five hundred communicants, and a nominal Christian community of one thousand six hundred individuals. These converts have been drawn from various grades of society. A few are domestic servants; several are connected with printing-offices; many are employed as clerks in Government or mercantile offices, and a considerable number are enjoying very respectable pay. An unusual proportion are the fruit of Christian education, and have been torn with hard struggles of feeling, and with a martyr's sacrifices, from the families and homes that were held very dear. Many have tried to accompany or to follow them, and have found the trial too hard. But a goodly number have borne the fiery test, and have helped to build up the native churches with strength.

Good progress has been made in their Church funds. Though zealous as Christians, many of them are most respected among their Hindoo fellow-clerks; and a small band of them have been ordained as ministers of the gospel.

Allowing all this; recognising the full value of the work carried on, of the instructions given, the personal influence exercised, the results gathered, what does it all amount to? In a vast city, containing eight hundred thousand Mohammedans and idolaters, are labouring thirty-four missionaries with fifty native companions. How disproportionate the effort! how modest the results! We know the four thousand five hundred boys and young men whom they influence daily; but what impression is made upon the one thousand five hundred heathen hearers who "by chance" listen once to a Bengali sermon, and never hear such an appeal again? What impression is made on the hundreds who get possession of a Christian book and never have it definitely explained? "What are these among so many?" It is not five barley loaves among five thousand, but among five hundred thousand; and the "twelve" disciples are no longer "twelve" to aid in the distribution. Where, then, is the special likelihood that a native of Calcutta will get to hear the gospel, while Englishmen at home remain neglected? Where are the special privileges which the Bengali enjoys? Where is the evidence that even a peculiar interest is felt by any one in his spiritual condition and wants? We shall

see on a later page how any six earnest churches do for London more than all that is done by all churches for Calcutta; we shall see that in various forms of missionary effort they expend more money; and in unpaid labour, added to that money, employ ten times the amount of Christian agency. The Christian workers in London labour amid endless facilities for progress, and under God's blessing make it rapidly. The Christian missionaries of Calcutta are overwhelmed by numbers; their people are caste-ridden, idolaters, prejudiced, blinded; they can only become Christians under penalties, and, except a few thousand, rarely ever see a Christian at all. Better a thousand times be an Englishman in Cornwall, in the Black Country, or in Suffolk; better a thousand times be an Englishman in Kensington Potteries, in Lambeth or Bethnal Green, than a bigoted Mohammedan in Calcutta, or a priest-ridden, caste-bound Hindoo.

Yet Calcutta is in many respects favoured. How much darker the case in other parts of India, and in other parts of the world! Look first at INDIA. It is nearly as large as Europe, and is almost as densely peopled. It contains twenty great cities, with over a hundred thousand people each. Cities with over thirty thousand are spread all over the empire. Towns with a few thousands may be numbered by hundreds, and the villages are all but innumerable. Except the three capitals and seaports, no city has more than ten missionaries. Widely as truth has been spread, millions upon millions have never seen

a missionary. Till ten years ago no missionary had ever settled in Rajpootana, no missionary in the province of Oude. Yet two hundred millions of souls, with all their errors, the work of centuries, with all their vices, all their tendencies to evil cultivated, indulged, and transmitted for centuries, people that favoured empire. Pass on to the plains of CHINA, full of life and activity, of patient industry and well-applied skill. Over its fertile provinces are spread four hundred millions of human beings. A few great cities, like Canton, contain half a million; or, like Hankow and Peking, a complete million of souls. Huge towns may be counted by hundreds, walled and well built, with narrow streets, the shops filled with goods. The rivers swarm with boats, and trade flourishes on every side. The family affections have taught the people law for centuries. Philosophy has abounded; learned men have sought to find truth and the way to heaven. Taouist, Confucian, and Buddhist have combined to lead China upward; but China has not discovered the secret of happiness: the land is full of idols, the respect for elders has produced the worship of ancestors, and no people are more destitute of a real hope in death.

Pass on to TARTARY, with its wandering tribes; to SIBERIA, with its scattered few. Look at JAPAN, with its active millions; pass on to BORNEO, and JAVA, and the CELEBES, rich in material wealth, and filled with men needing light and truth and mercy.

Return to civilised EUROPE, with its vast cities,

provinces, and nations, bound fast in Greek and Popish errors, longing for liberty and waking up to it; but priest-ridden, untaught, filled with evil-doing, still wandering far from God. Pass over to the vast continent of SOUTH AMERICA, to which the free gospel is all but unknown. Look to AFRICA, given up to Mussulman bigotry and tyranny, to the crushing cruelty of the slave-dealer; to a depth of debasement, and of wrong and misery, that cannot be surpassed elsewhere.

"Let us add to this enumeration some conception of the *variety* of the evil-doers. In one place there is subtle speculation; in another, gross vice: here utter indifference, there wild fanaticism. In one tribe crushing ignorance; in another, daring philosophy and luxuriant imagination. Some there are, who, under the stimulus of history and myth, are virtual adorers of humanity, as the Confucianist and the Northern Buddhist; others, without tradition, or love, or duty, cherish no reverence, and fear no evil. The regiments of the prince of this world wear various uniforms: the mutineers in God's army are widespread and bear divers colours; they speak a hundred tongues, and are scattered over the whole world. Amid varieties that we have to contend against, and the sin that we know to be grieving the heart of Immanuel, let us not forget to characterise the sympathisers with evil who are in our homes and at our side. Let us not omit to notice the men who find in the variety of the mutineers some arguments against the legitimacy of the great King, who give to these

forms of evil-doing gentle names; who are hopeless about the work of their reduction, and give it up in despair. There is indeed an utter worldliness which seems regaled with the idea of the inefficiency of all missionary operations, which covers its hatred to Christ under the form of philosophical and judicious disapproval of Christian missions; which never loses an opportunity of instilling prejudices against their claims, of impugning their usefulness, and sneering at their work." *

Appalling as the picture is, still blacker, darker shades of wrong may yet be reached. YEH, with Chinese inhumanity, may behead his eighty thousand "rebels." KAMRASI and his fellows, THEODORE, and tyrants like him, may kill and burn and slay; the slave-dealers may break up homes, and crush out life and rights to multiply their gains; centuries of violence and wickedness may have debased the tribes of Africa till their limbs and brain and features have been moulded to the semblance of the animals to which brutality has crushed them down. But it belongs to the Islands of Polynesia to present the blackest picture which earth has ever yet found.

"I saw men," (says an English sailor quoted by Captain Erskine,) "led along and descend into the holes that were dug out for the posts of the king's house, and *then buried up with the posts alive.* I observed this; and in order not to be deceived, I ran

* Notes on the Christian Life, by the Rev. H. R. Reynolds.

up close to one of the posts, into the hole of which I had seen a man descend, and there I saw, notwithstanding their hurry to cover the man with earth, his arms round the post, and his head quite clear. In answer to the questions I put respecting this, they said, the palace could not stand long, if people were not to sit down and continually hold the posts up."

"As soon as it was rumoured that the disobedient subjects of Rewa were there, the Rewa people persuaded the chief to allow them to surprise them in the night, and, lashing them hand and foot, *use them the next day for ways or rollers for their canoes*, that were to be hauled across the isthmus. As they proposed, so it was done, and upwards of forty were secured. They were laid out at the same distance from each other as they were in the habit of laying the ordinary rollers, and then the scene commenced. The cries and screams of the first few that were crushed were completely drowned by the hauling song; but when the song became less clamorous, one could hear distinctly the piercing shrieks for half a mile. At last it entirely seemed to subside, and a man that was in the house in which I was sitting assured me it was all over. I accompanied this man to the place. . . . . When I had seen this a kind of spell seemed to come over me, and I walked back, looking at the bodies that the larger parts of the canoes were lying upon. They were all lying face upwards. . . . . ."

With what appalling fidelity has the prophecy

been fulfilled: "Behold, darkness shall cover the earth, and gross darkness the people!" Through all the early centuries of classic days, as the "nations, people, and tongues" became more numerous, their idolatries, their crimes, their vices, spread more widely over the surface of the world. Through all the ages that preceded the Reformation, that population grew thicker, spread out more widely, and subdued the earth to its use in regions never trodden till then. While the Gospel was growing in its strength, slowly conquering to itself science, literature, law, giving a public spirit to nations, originating gifts and deeds and institutions of philanthropy, the area of ignorance, vice, and barbarism, the area of pernicious error, of battle with the truth, was spreading more widely; and thus the sum of earth's wickedness and of human misery was ever on the increase. Continents unknown were occupied with unknown tribes. The very isles of the sea were filling with people, and the habitable parts of the earth were found all over its broad surface. The darkness grew deeper and more dense; the evils reached to giant magnitude. But another prophecy was fulfilled: "The Lord shall arise on thee, and his glory shall be seen of thee." The revival of the Church has increased amazingly the grasp of Christian truth on all civilised lands. Another prophecy is coming true: "The Gentiles shall come to thy light; and kings to the brightness of thy rising." Christianity is already master. Christian truth is already the one advancing power

in the earth. All the most potent influences that govern the world are being brought under its control. Even in the blackest and most cruel of the realms of barbarism the light of His countenance shall lift the veil, and "the isles shall wait for His law."

CHAPTER III.

Home Missions.

THEIR AGENCIES AND RESULTS.

"Go through the midst of the city, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."—EZEK. ix. 4.

"WE know of no expedient by which this woful degeneracy can be arrested and recalled, but an actual search and entry upon the territory of wickedness. A mere signal of invitation is not enough. We must have recourse to the final experiment that was adopted in the case of the marriage-feast; in other words, we must go out to the streets and the highways, and by every fair measure of moral, and personal, and friendly application, compel the multitudes to come in."—DR CHALMERS.

"IF THOU take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day."—ISA. lviii.

In discussing the influence of Christianity in England, not a few men contemplate the Church only as an agent, and lose sight both of what it is, and of the silent influence which it exerts by its character and example. But this is a very incomplete view of the matter.

The Church of Christ exercises enormous spiritual power unconsciously. Just as the light, unfelt, stimulates all life in the vegetable and animal world; as with amazing power it quickens all the pulses of feeling, and inspires delight and joy; so the Christian Church, by the exhibition of its principle, of its purity, of its obedience to law, draws, governs, and compels the hearts and minds of men who are not professedly religious, and deepens piety in those that are. The histories of the dead, the written words of the living, thus encourage, inform, and stimulate. Literature may be called an agency, but it is an agency that acts silently; and its work in the world was never so great and so good as now. What power is exerted in society by truthful men, by spiritual men, by the kind-hearted, by the devout! What an influence is felt to flow from the tone, the manner, the quiet acts and the gentle words of good women,

serving others! The restraining influence of good men and good women keeps down evil which, but for fear of them, would be bold and defiant. The presence of a few Christian ladies may reform a settlement. Their absence always keeps colonies and locations uncivilised and rude. What a powerful influence pure family life has on English society at large! How wonderfully it moulds the character of children! To those who have lived long abroad, especially among heathen nations, and are then permitted to spend a summer at home, the thousands of English girls and boys trained in Christian households, between ten and twenty years of age, are a lovely sight. Nowhere in heathen lands can a vigour, brightness, and beauty like theirs be found. How much youthful piety springs from their quiet training! How many a heart, crusted with worldly thought and care, comes home at last through the influence of a mother's teaching, and love, and prayers! How much of our family religion, our Church strength, our Sabbath observance, is derived from quiet sources like these!

In public life, also, the opinions of society are moulded and formed to a greater degree by the quiet talk of individuals than by the published press. Men may speak earnestly at public meetings, and may command attention and respect; they may even convince thousands of minds. But the views so advocated are not merely digested by the individual hearer, they are also examined by myriads in quiet converse with

each other. A process of assimilation thus steadily goes on out of sight. The body politic is nourished, developed, and trained. It casts off its worn-out elements, and makes new and sound ones its own. So true is this that the press does not stand alone as the organ of public opinion, nor always faithfully and completely express it. There are millions who never speak out till a crisis comes. When a great wrong is attempted, they rise and stop it. When a great work is to be accomplished, they come forth and insist on it. The newspapers of the "thinking class" are often at fault here. They mistake the views of university men for public opinion; because the former have spoken out, while myriads of others have remained silent. In this quiet way the Puritan element, so prevalent in the middle classes, has exercised mighty power in English life, both in promoting progress and restraining evil. In respect to questions like slavery, even during the silent contemplation of the American war, men knew that the middle classes would not really go back; that they would never allow any real infringement of political liberty, or any open assistance to be given to slave institutions. In American politics, too, it is well known that, whatever talkative papers or orators may say, when a great question is involved, it will be ultimately settled by the quiet farmers of Pennsylvania, Ohio, and Indiana; by those who make maple sugar in New England, and grow corn in the valleys of the Gennessee.

This quiet power of Christian principle lies apart

from all public agency; yet it is very great. It appeals to the eye, to the calm, thoughtful judgment. It appeals every day and every hour, through every month of every year. Like the light, it displays all, it quickens all, it gives colour to all. It overlays all the outer forms of Christian life and Christian society with crimson, and purple, and blue; with all the grace and beauty which the soul contemplates with delight, and by which it is strengthened and refreshed.

This power not only sustains religious life, but it makes many converts. The influence of a pious mother is proverbial. The Church itself grows; increases in numbers, in spiritual strength, resources, and activity. It becomes consolidated, and thus is able to give off the numerous agents which more public efforts require. This fact was plainly exhibited in England during the last century, when apparently public agencies were few, and an evangelical ministry was rare; there was not only the continuance but the growth of principle and power, especially in the small Free Churches. It is to quiet family piety that the maintenance of evangelical religion was largely due, till the revival under Whitfield, Wesley, and their contemporaries brightened and greatly extended it. Were it not for this power in the Church, its active agencies would both be less numerous and exert a diminished influence. But this is the fountain whence they spring; and all ministers and pastors, while apparently directing their efforts merely to the maintenance and building up of the Church, contribute

greatly to enlarge its borders. Before the great agencies now at work in London were commenced, we find that the 2391 churches existing among Wesleyans, Independents, and Baptists at the beginning of the century, had grown to nine thousand. Here, then, the Home Church stands on a vantage-ground, and works with far greater ease than the mission churches of foreign lands. Its words, its public work, its mission agents are all backed up by an amazing might of spiritual example; and they come home with a force so great, that they gather not only substantial but rapid results.

"The energies of goodness never rest nor take their ease. On all hands the numerous and combining ranks of the children of light are taking to them the whole armour of God, and going forth to do battle with the world, the flesh, and the devil. There are the great principles which war with passion; the governments and physical force which discover and condemn overt crime. There is the stimulus which truth and holy example give to conscience, and the use which goodness and love can make of the fiery tongue of eloquence. There is the moral thunderstorm which breaks over the haunts of vice; and there are the innumerable channels which convey the water of life to perishing multitudes. There are the numerous institutions to alleviate human woe; and there are the millions of children who, Sunday after Sunday, are being taught the truth as it is in Jesus. There is all that is done in our pulpits and by the teeming press; all that is

accomplished from party spirit, but nevertheless against evil; all that even bigotry and intolerance do in opposition to vice and corruption. Who can dare to say that God's Church is asleep or weary of her work?" *

Mission agencies, properly so called, were early employed in the era of modern Christian philanthropy to bring the Gospel to the ignorant classes in London. Before long they assumed a variety of forms, and were adopted by all branches of the Christian Church. So widely have they been applied, so numerous have they grown, that many pages of description and discussion would be required to do them justice. But we have not yet reached them. Besides dwelling on the silent, unconscious influence of the Church's character and life, and claiming it as a true agent of the most valuable kind for the extension of the Gospel, we must consider as a help towards the same end many indirect agencies of humanity, which, especially in London, are employed to diminish suffering and want. These have sprung from the compassion inculcated by the Gospel; and are annually growing more numerous and more influential, as, on the one hand, a larger number of hearts are affected, and, on the other, the increasing wealth of the community places larger funds at their command. Such efforts do not stand on the highest range of Christian philanthropy. They appeal rather to sight than to faith. They belong to the material rather than to the spi-

* Rev. H. R. Reynolds.

ritual. Yet they both exhibit the love of the Gospel, and soften hearts towards it. Like the miracles of healing performed by our Lord and His apostles; like the medical missions of the present day in foreign lands, with their gentle words and tones of interest and compassion, they remove prejudice; they draw affection; they manifest, on a lower level of feeling and action, that sympathy and tenderness which, in their highest forms, are felt by God towards men. They bind all the community together. Sorrows and wants and suffering are made a common property. "If one member suffer, all the members suffer with it." The whole tone of society is humanised, and rendered more tender. The cause of the weak and the oppressed is more readily felt and defended. Women and children become objects of constant regard and watchful care. The orphan, the idiot, are felt to be the property of the community, a public trust to be preserved and helped with the most tender love.

The extent to which these schemes of philanthropy are carried in the present day in the city of LONDON is perfectly amazing. Some of the best are of quite recent origin. At the same time, the resources and endowments of old institutions, from their increased value, have greatly extended their range of usefulness, and are applied to the alleviation of a vast amount of suffering. Of the mighty power on which they rest a signal example is furnished by the public Funds which were founded by the gratitude and the com-

passion of all classes of Englishmen and of English subjects, at home and abroad. Thus the PATRIOTIC FUND gathered for sufferers in the Crimean war, and to which domestic servants, and children in reformatories contributed, as well as nobles and princes, amounted to £1,700,000. The INDIAN MUTINY RELIEF FUND gradually gathered £472,000. The INDIAN FAMINE FUND of 1861 reached £114,000. In his excellent work on the LONDON CHARITIES, Mr Sampson Low enumerates nearly SIX HUNDRED AND FIFTY such charities, including twenty-five Societies for foreign missions, and a hundred and twenty for the promotion of education, sound literature, and the like. More than FIVE HUNDRED general charities are at work in the metropolis, sustained either by annual donations, or endowments, or both. Of these Mr Low says: ONE-FOURTH of their NUMBER have been established during the last ten years, and ONE-THIRD of their total INCOME has been produced. A goodly share of that income arises from the ready gifts of the living; not from the bequests of the dead. The munificence of one simple Christian heart may give a royal endowment for the dwellings of the city poor; but how many hands opened to the fervent appeal of Dr Reed when he founded his noble asylums, and sought for them the annual gifts which should cultivate humanity as well as express it, and keep it in full freshness to supply new claims!

These valuable Institutions occupy the whole range of human want, from the sicknesses of children to

the spiritual and moral reformation of criminals. They include a great array of MEDICAL CHARITIES; PHILANTHROPIC SOCIETIES, for the preservation of human life, health, and public morals; CHARITABLE SOCIETIES, for the relief of the houseless, the destitute, and the poor; PROVIDENT SOCIETIES, homes for needlewomen and servants; BENEFIT FUNDS, Clergy and Ministers' Funds; the charitable TRUSTS of City companies and parishes; PATRIOTIC FUNDS; ASYLUMS for the aged, the deaf, dumb, and blind; a long list of educational trusts and funds, and mission agencies, strictly so called. It is impossible to describe these agencies of humanity with any detail. It will suffice that they be remembered as one of the great means available for alleviating distress and suffering in this crowded metropolis; and that a general view be given of the kind, variety, and amount of aid which they together employ for that great end. The following list will help to set them forth. It is taken in part from the *City Press*, which professes to give later information than that supplied by Mr Low:—

1. 112 MEDICAL CHARITIES, viz., 12 GENERAL HOSPITALS, making up 3,500 beds, and having 32,000 in-patients; 66 HOSPITALS for SPECIAL purposes; and 34 DISPENSARIES; together relieved 365,956 persons in a single year, at a cost of. . . .	£300,000
2. 12 SOCIETIES, improving the buildings of the poor, or establishing baths, benefited 39,000 persons; and 17 PENITENTIARIES and REFORMATORIES, holding midnight meetings; looking to the reformation of prisoners; or maintaining numerous Refuges for boys, girls, and women, cost	42,500

3. 15 CHARITIES for the destitute and poor, the daily gifts to which in the winter fill a column of the *Times;* gifts to the police magistrates, and the like, expend	£25,500
4. 14 CHARITIES to Debtors, Widows, Seamen, and Strangers, distributed	30,000
5. JEWISH CHARITIES, great and small. Expended .	10,000
6. 19 PROVIDENT SOCIETIES, for aiding the industrious by loans and gifts, by apprentice funds, infant nurseries, and homes for servants and needlewomen. Expended	9,000
7. 113 BENEFIT SOCIETIES and PENSION FUNDS, giving help to poorer members of various classes among the clergy, in art, medicine, law, the army, &c. Benefit 12,000 persons, and expend . . .	250,000
8. 126 ASYLUMS for the AGED. Benefit 3,000, and cost	87,000
9. 17 CHARITIES for the DEAF, BLIND, and DUMB. Expend	40,000
10. 21 EDUCATIONAL Societies. Expend . . .	72,000
11. 13 ASYLUMS for ORPHAN and other CHILDREN. Expend	45,000
These 503 charities expend annually	£911,000

This list is not exhaustive, and understates the case rather than exaggerates it. Here, then, we have about a MILLION STERLING expended annually in London alone (or nearly so), not for religious purposes, strictly so called, but to promote the household comfort of the poor, to relieve privation, to restore health to the sick and injured, to lighten the burdens of the aged, to train the orphan, and help the widow. A large amount of private and individual charity must be added. The humane spirit which thus yearly supplements the resources of past benevolence is always fresh and active. Let but the cholera invade the eastern districts, and at once not only are ample

funds provided, but gentlemen of all ranks gather into committees, visit the localities, study distribution so as to apply it most wisely, and never cease their voluntary toil till the terrible calamity is put down. Let but distress come, and the same generosity, compassion, and earnestness, study to meet and to remove it. How warmly were appreciated the self-denying exertions of the Crimean nurses! How earnest is the desire that everywhere the greatest skill, the wisest experience of trained men and gentle women, shall be secured for all classes of the needy and the suffering!

How different is the atmosphere of the heathen world! How far behind this are the feeling and practice of our professedly Christian neighbours! We may not only ask, Where are the hospitals of Hinduism, of Buddhism, of savage life? We may observe, that even on the Continent, while Government institutions do help the sufferer, yet, except in Protestant countries and districts, private and individual exertions are not sustained by a great public opinion concentrated and combined. In England we have been organising for centuries; and the human side of a Christianity freely preached and studied in the Book has softened and trained us to watch for injuries, in order that we may at once rise and relieve them. But in recent years this cause has made great progress all over the world. It was enormously stimulated by the humanity of the Crimean war. Repeated in the more recent wars in Italy and Austria, it won its

most glorious crown in the great national efforts put forth by "the CHRISTIAN COMMISSION" during the civil war in the United States.

a. A higher degree of this philanthropy is seen in the efforts made to promote GENERAL EDUCATION, especially the education of the working classes. The London expenditure for this purpose is to some extent given above. But apart from organised Societies, whose books and grants aid local DAY SCHOOLS, there is an immense number of Congregational day schools whose labours and expenditure are not recorded in statistical papers, and are not easily to be found. A very large proportion of these schools are placed on a religious basis.

b. Another subsidiary agency of mighty power in the cause of religion and morality is the PUBLIC PRESS. And in reckoning the means available for promoting the reform of a great city like London, and for crystallising that reform in a healthy, public opinion, the Press must not be forgotten. The progress made in this direction during the last thirty years is amazing. When the late Dr Campbell sounded an alarm, and pointed out the number, the character, and the wide-spread influence of the vulgar works then common amongst the poor, things were very far behind what they now are. Public education was then beginning to tell on the community; the number of readers was rapidly increasing; and a cheap literature was becoming necessary. In securing it, and in making it a healthy literature, many wise and earnest men have

rendered the most valuable public service. All honour to men who, like CHARLES KNIGHT and the brothers CHAMBERS, led the way, often at great cost and loss to themselves. Their losses were the gain of later days. Their early efforts gave the stimulus, and pointed the direction in which general literature should run. And the PENNY MAGAZINE, the SATURDAY MAGAZINE, and CHAMBERS'S JOURNAL, were but the precursors of the more popular periodicals of the present day. It is needless to trace the progress of these efforts to their present triumphant issue. Religious newspapers were established in all the chief denominations. The daily press rose in character; and when, by the abolition of the paper duty, a cheap daily press was rendered practicable, how thankful should Christian men be that there was established a press with a high moral tone, and that the wide circulation it immediately attained not only manifested in a quiet way the mighty advance which had taken place in religious opinion, but contributed yet further to elevate and extend it! What an admirable addition to general cheap literature were the monthly volumes of the RELIGIOUS TRACT SOCIETY! How well were they followed up by hundreds of works and serials of all kinds, and crowned by the *Leisure Hour* and the *Sunday at Home!* These periodicals, with Mr Strahan's admirable serials, *Good Words* and the *Sunday Magazine*, are eagerly read by Englishmen in every part of the world.

c. A further exhibition of progress is found in the

efforts to improve our PRISON DISCIPLINE. Since the memorable days of HOWARD, men have studied not only how to make prisons healthy, to get rid of "jail fever," to put away chains and lighten punishment in the case of simple crimes, to give prisoners proper food and warmth and ordinary comfort: but patient thought, experiment, and kindness have been brought to bear on the true principles and the best methods of securing reformation. Under the competition between the English and Irish systems, and the able discussions initiated by men like Mr Pearson and the Recorder of Birmingham, what a solid advance has been made towards the settlement of the vital question which that reformation involves. Supplemented by the zealous and successful efforts of Prisoners' Aid Societies, and by the numerous Reformatories for young criminals, not only have most valuable results been attained, but a probability has been secured of a far greater reduction in the criminal classes in future years.

d. How can the TEMPERANCE MOVEMENT be forgotten? Though little more than forty years old, working side by side with other and higher influences, it has thoroughly reformed the old drinking customs of the upper and middle classes; and has gone far to raise and improve those of the working and poorer classes. Apart from the thousands whom it has directly rescued, it has built up and strengthened a firm public opinion in favour of true temperate habits. It has thus saved myriads from falling who, on the old

course of national custom, would probably have been ruined. Thirty years ago it had twenty-five Congregational ministers on its roll: now it has 532. Then it had 800 ministers and clergy in all: now it has 3,652. Of the powerful influence of the temperance movement as a preliminary to the gospel, as removing an iron barrier against it, as a first step towards opening the eye to light and the ear to words of mercy, it is impossible to speak too highly. "Is it surprising that our most devoted home missionaries, like Mr Murphy and Mr M'Cree, cling tenaciously to Temperance Societies and Bands of Hope as indispensable auxiliaries of their special work:" or that a lady, like Mrs Wightman, employed them to the utmost of her power in drawing to higher teaching the men and women whom she sought to raise?

e. But OVERCROWDING degrades and demoralises even more than drunkenness: and there is no secondary agency connected with home mission work of more vital importance than that for the improvement of lodging-houses and the dwellings of the poor. It is on this point especially that the heathenism of foreign lands comes so close to the heathenism at home. And it is in the rapidity with which the cure of the lower evil at home tends directly to promote the higher spiritual good that the difference between the two is most strikingly manifested. In my judgment there are no efforts which will more speedily produce very high results than efforts to remove this mighty evil. The evil is one of great magnitude. A recent official

report in Edinburgh shows that in four districts, Canongate, Tron, St Giles, and Grassmarket, 13,209 families, or allowing the average number to each family, 66,000 individuals—considerably more than one-third of the whole population of the city (170,444) —"were actually living in houses consisting but of a single room; and that 1,530 of these single-room houses have from six to fifteen persons residing in them." We shall presently see even worse cases in London, spread over a far wider surface. It is well, therefore, that the public law has been enlisted on the side of morality, in the various *Lodging-houses Acts.* The schemes of Mr Peabody, of Alderman Waterlow, of Miss Coutts, and of the Corporation of London cannot but do immense service. And though old evils have been intensified for the moment by the removal of whole districts for city improvements, one cannot but hope that in twenty or thirty years we shall see the poor of London properly housed; and that new districts, blocks and squares, will be created, in which the purity of families and the rights of children are thoroughly recognised and sustained.

All these subsidiary agencies have, in my view, a most important influence on the direct evangelisation of the city and of our country at large. At times one sees them underrated or forgotten, or but lightly referred to. But though they are distinct efforts of benevolence, and have a sphere of their own, they play an important part in working out the great whole. Human society has many sides. Individual men

have many elements of character, and draw comfort from many forms of pleasure. The intellect, the taste, the moral nature, the personal conscience, have all to be considered. The health of the body, cleanliness as well as food, family life and comfort, the conditions of healthy, social intercourse, the demands of delicacy and good feeling, are all involved in a right state of Christian society. The providing them in proper form and degree costs money. But society neglects them at its peril. And thus all forms of help, all modes of stimulating and assisting self-help in all classes of the community, are of value, and contribute to the common end. These subsidiary agencies exist and are employed in great force in London and in England generally. They scarcely exist at all in most spheres of missionary labour abroad, and the want of them greatly retards the progress of the gospel directly taught. In India the influence of English society, the humane and benevolent schemes of the Government and the lofty standard of public law, go far to supply them. And these contribute powerful aid to that Christian truth which is gradually moulding the thought and life of the people of India, and is preparing for the final conversion of the entire Empire.

The City of London, as we have seen, constitutes a very remarkable sphere of missionary labour. Beside the better districts occupied by the upper and middle classes, it contains some ten or twelve large towns filled with the working and the lower classes; and

has many similar smaller towns, detached in a measure from the districts by which they are surrounded. The poor of London are not found in one locality only, but in twenty or thirty places. They are not all removed from the dwellings of the highest ranks; some of the lowest neighbourhoods, like St. Giles's and the Kensington Potteries, are close to them; and very strangely it is so, not because the poor are needed for special service to their wealthy neighbours, but rather because various factories and works once in the suburbs have now, by the growth of the city, become throughly involved within its boundaries. Thus it is that whole streets of artisans are found in some of these city-towns. London contains a strange mixture of people; and the amount of evil-doing traceable in the population must appal a feeling heart. "It contains," says the Rev. J. H. Wilson, "one hundred thousand winter tramps, forty thousand costers, thirty thousand paupers in the unions, more Jews than are to be found in all Palestine, as many Asiatics and other heathen as are to be found in Poonah, with a criminal class, of whom 66,000 were committed last year, (50,000 males, and 16,000 females,) and of which number only 7000 could read and write. . . . . If we analyse the population, and compare the numbers of different classes for whom we plead, with, say, a town of 10,000 persons, we shall find that the 3,000,000 of people in London contain as many Jews as would fill two towns; as many workers on the Sunday as would fill ten towns; and as many ha-

bitual gin-drinkers as would fill fourteen towns. More persons than would fill ten towns are every year taken off the streets in a state of intoxication; two towns might be filled with fallen women; one town with gamblers; two with children trained in crime; three with thieves and receivers of stolen goods; half a town with Italians; two with French; four with Germans; one with Greeks; while there are as many Irish as would fill the city of Dublin; and more Roman Catholics than would fill the city of Rome. Amongst this mass of people what a multitude awaits the labours of the Christian Evangelist! How suggestive, also, of the need of a peculiar adaptation of Christian energy! Besides all these, there are 20,000 public-houses and beer-shops, with 500,000 people as customers, who frequent them."

Beginning south of the river, we have one of the most crowded towns of London in LAMBETH, immediately opposite the Houses of Parliament. It is full of artisans and labourers, and contains a large number of the poorest classes. Its population amounts to 172,000 persons. Adjoining it on the east are the parishes of SOUTHWARK, containing 76,000. These lead further east to BERMONDSEY and ROTHERHITHE, DEPTFORD and GREENWICH—all full of people. As seen from the railways in the neighbourhood of the river, the entire distance from Lambeth to Greenwich plainly appears to be a dense mass of buildings; including factories, warehouses, shops, wharfs, docks, and yards, and the numerous population that labour

therein. The dwellings of the middle classes have (as in the north of London) been driven back to Kennington, Clapham, Camberwell, and Peckham. And large towns of perfectly new houses have sprung up for their accommodation to the east of these older localities in New Cross, Lewisham, and Sydenham. The population of these six river-towns, which form the river face of London on the south side, amounts at the present time to 440,000 persons. The centre portions are to a considerable degree places of business; the extremities of the line contain a mass of people.

Crossing the river, EAST LONDON presents a compact multitude: packed into six or eight towns, not to be surpassed in density by any locality in the kingdom. We first meet with four places, which not many years ago were small villages, but have grown rapidly into towns. With one or two of their names even Londoners are scarcely familiar, so recent is their origin. LIMEHOUSE, POPLAR, BOW, and BROMLEY, now contain about 130,000 inhabitants: and close by them, across the Middlesex border, is WEST HAM, with 50,000 more. "The greater part of this extensive, low-lying region," says the *Nonconformist*, "from BOW down to LIMEHOUSE, much of which, within living memory, was dreary marsh or widespread common, is now covered with docks, shipbuilding yards, gas works, chemical works, and other manufacturing establishments. Thither artisans and work-people of every variety have been attracted from

all parts of the United Kingdom, to meet whose wants whole streets of ill-conditioned houses have been hastily run up, with little regard to comfort, and a daring disregard of sanitary laws. It is a district where, owing both to natural and artificial causes, no one lives who can afford to live elsewhere."

From these nearer settlements one comes into two districts which formed of old the east border of London, viz., STEPNEY inland and ST GEORGE'S with WAPPING on the river. STEPNEY, SHADWELL, and MILE-END OLD TOWN, are densely peopled. Altogether not less than 140,000 people are crowded here. "The inhabitants are of a mixed character. There is a fair sprinkling of people in comfortable circumstances; a large number of thriving shopkeepers, especially along the Commercial Road; many people engaged in business in the City; a host of clerks and other employés; and towards Ratcliff a numerous colony of captains, seamen, and persons engaged in the neighbouring docks." ST-GEORGE'S-IN-THE-EAST, with its 50,000 people, must be described in very different terms. "The narrow and wretched streets," says the *Nonconformist*, "are crowded with small shopkeepers, dock-labourers, mechanics, sailors' wives and their families, seamstresses, costermongers, and persons who earn a precarious or questionable livelihood. But its chief characteristic is the large floating population of seafaring people of all countries who temporarily reside there. By day as well as by night, poor Jack may be seen reeling about the thoroughfares in company with

wretched creatures, who have got him in tow to fleece him. From its external aspect, it is scarcely credible that the gospel can have penetrated their wretched locality. Nearly all the shops are opened on the Sabbath, but the public-houses seem to drive a brisker trade than all the rest combined, and vice and drunkenness stalk the streets."

Touching these crowded districts are several others still more compact, and needing Christian help as deeply. MILE-END NEW TOWN, WHITECHAPEL, and SPITALFIELDS, with 78,000 people, are backed up by BETHNAL GREEN, with 112,000, and SHOREDITCH, with 138,000. The population of MILE-END NEW-TOWN has increased fifty per cent. since 1851, and chiefly through overcrowding. "There is no leading thoroughfare through the district; the streets are all mean and dingy; the people are almost one mass of pauperism. There is scarcely a family within its boundaries of a rank above that which would allow of the latch being lifted up, and a Christian visit paid." BETHNAL GREEN has long been notorious for its poverty and heathenism. With "forty miles of dreary, mean-looking streets, it contains scarcely a building that pleases the architectural taste." The finest buildings are the gin-palaces. The proportion of thieves, pickpockets, and receivers of stolen goods is large; in certain parts of the district drunkenness, vice, and crime are more conspicuous than others. The larger proportion of adults cannot read. The great mass seem to know no enjoyment but that given

by strong drink. The limited accommodation, the unwholesome dwellings, have the effect of banishing cleanliness, modesty, and comfort. Sickness and disease always abound, especially in the winter months. "In the-lodging houses you find congregated together the pickpocket, the thief, the lowest women, the escaped convict, the ticket-of-leave man, the deserter from the army and navy, the garotter, the costermonger, the street-caller of almost every grade; the youth of both sexes who have run away from drunken and cruel parents. There also is the broken-down tradesman, the mechanic out of employment, and a host of others who find a refuge from the world in which they have moved in the heyday of their respectability. Some have reached the lowest depths of moral degradation and human depravity." "What do the tenants pay for?" says the Report of Union Chapel. "Houses with the boards crumbling like rotten boxes; with rents in the walls, that your arm could be thrust through; without water or decent accommodation; and at rents which no other class of the community pays. In these wretched dwellings, all ages and all sexes, fathers and daughters, mothers and sons, the sick, the dying, and the dead, are herded together in a close proximity that would not be tolerated among savages, and which brutes would resist." Such are the districts at the eastern end of the city; which taken together contain more than 600,000 souls; a population exceeding that of Calcutta proper; in some respects as poor, in many re-

spects (it may be thought) as godless, as immoral, and as sunk in ignorance, heathenism, and vice. It is not really so. The difference in favour of London is enormous. Scattered amid the evil is a vast amount of good; and the general restoration is a far easier work at home than abroad.

Of other towns in London it will suffice to write briefly. On the north of the City, ISLINGTON contains a population of 184,000 souls, of whom only detached sections belong to the poorer classes. ST PANCRAS, with 213,000, contains Gray's Inn Lane, SOMERS TOWN, with 40,000, and KENTISH TOWN, with 45,000. Farther west, MARYLEBONE, with 165,000, contains some crowded districts; and one of the most heathen localities in London, the KENSINGTON POTTERIES, is included in the populous towns of KENSINGTON and CHELSEA, which form the western boundary of the City. All up the centre of London the population is dense. In the City proper it has grown thinner, through the multiplication of great houses devoted to business; but there are some localities extremely degraded. CLERKENWELL, a populous town, has been greatly cleared by railway improvements; and ST GILES'S, though much improved, is still thickly occupied with the poor, the criminal, and the wretched. In all the northern and western districts there is a large middle-class population; but in detached localities the working-classes and the poor abound.

These appalling details, not of mere numbers, but

of the spiritual and moral condition in which hundreds of thousands are living, show in the plainest form how great a work the true living Church has to perform in bringing them to the purity and peace of the gospel of Christ. A most admirable service was rendered to the Church in relation to this matter by the valuable papers published in the *Nonconformist* newspaper during the year 1865, from which the above extracts have been taken. After a brief introduction, a series of papers described at length the many spheres of Christian work available, and the great variety of efforts made by Societies and Churches to accomplish it. Statistical calculations then exhibited in full detail one special form of the spiritual destitution prevailing in the number of sittings in places of worship still required for the different localities and classes of the population. That deficiency continues to be very great, and is numerically greater now than it was in 1851. Then it was 669,514 sittings, in view of a population of 2,362,000 persons. Now it is 831,387 sittings, in view of a present population of more than three millions. It is very clear also that the deficiency is greatest in the various "towns" above described. Some parts of the city are very fairly supplied, but others are exceedingly destitute. Indeed the destitution, as shown by Mr Mann's tables in 1851, was greater in London than in almost any other part of the kingdom. Thus, the deficiency of church accommodation in St Pancras alone (45,559 sittings) is equal to the entire deficiency of Birmingham

(46,573;) Charlton (32,366;) Newcastle (20,692;) Bolton (23,015;) Sheffield (22,067;) or Oldham (21,491.) All large and flourishing towns are better provided than STEPNEY alone, which needs 35,672 sittings. The destitution of MARYLEBONE (51,551,) almost equals that of MANCHESTER (56,674.) LIVERPOOL, (69,541,) the most deficient town in church accommodation out of London, is yet better off than the three towns in the east of London put together, viz., Whitechapel, Poplar, and Stepney, (77,400.) The size of these London towns and their spiritual destitution will be seen at a glance by the following brief table:—

	Sittings needed.		Sittings needed.
Lambeth,	45,991	Liverpool,	69,541
Bermondsey,	15,459	Manchester,	56,674
Greenwich,	24,413	Birmingham,	46,573
Poplar,	15,365	Newcastle,	20,692
Stepney,	35,672	West Derby,	30,688
Whitechapel,	26,357	Sheffield,	22,067
Shoreditch,	43,755	Wigan,	19,311
Clerkenwell,	21,506	Brighton,	13,667
St Pancras,	45,559	Oldham,	21,491
Bethnal Green,	26,568		
	300,645		300,704

Has not attention been too exclusively directed to this question of sittings? Has it not been treated too much as the great proof of spiritual destitution, while other matters of vital importance have been lost sight of, both in relation to the irreligion of the population and the spiritual power available to conquer it? Surely the argument based upon sittings breaks down, when in a town like Bethnal Green it

can be shown that hundreds of sittings already provided remain unoccupied. To some extent the lack of sittings exhibits that irreligion; the non-occupation of sittings provided shows it still more. But church-going is only one form of spiritual life. We need details of the condition of a population; we need to know prevailing forms of general life, the most common vices, the peculiar temptations, the classes of people gathered in a locality. We need to learn, too, on the Christian side, whether church-going is selfish enjoyment, or is accompanied with zeal, with active effort, with willing gifts, with earnest and compassionate prayers, with everything that manifests a longing that others should be blessed with "like precious faith." The true lesson to be learned from these things is the need of an earnest missionary spirit, of large-hearted voluntary lay agency. It is the workers we want, who will "GO OUT into the highways and hedges, and COMPEL THEM TO COME IN," that the Lord's spiritual house may be filled. This argument receives new strength from the fact that church accommodation, so far from satisfying the wants of the population, grows more disproportionate every year, because 40,000 persons are added to the already crowded city. It is earnestness that is needed. A revived Christian Instruction Society should both stimulate and guide personal effort, and call it forth to an increased degree. An Institution for the special training of unpaid evangelists, for calling out the powers of men among the middle and the

working classes, who have the gift of speech, would contribute to it still more. And the careful multiplication of mission-rooms, in which such labours may be brought to bear upon the most destitute and debased localities, would, under God's blessing, not only show the need of churches, but would prepare the way for them, and prepare the congregations that shall fill them when they are built.

What was the power of vital religion at the beginning of this century in London, and in the country generally? In Scotland, was it not infinitely behind what it is in the present day? We have grown in numbers, in wealth, in intelligence, in public spirit, in activity, in foreign influence, in home resources; but we have grown greatly in piety too. Has not that piety been christianising the whole community? Does it not pervade all the elements of our power far beyond what it did? Has it not continued steadily and rapidly to christianise our legislation; to humanise our treatment of criminals; to deepen the interest of all classes in the comfort of the poor, and draw all the strong to the defence of the weak? If some of our statesmen are unprincipled, does not public opinion distinctly reprove them, and contrast with them the men of high principle? If our commercial morality has proved prominently unscrupulous, has it not been severely rebuked, and reform been insisted on? The presence of wickedness and cruelty in a community does not necessarily prove that community to be wicked. It is so, if that wickedness be unmarked,

unreproved, unpunished. Where is the wrong-doing of a public kind, which, in the present day, is not reprobated by vast multitudes of the substantial classes of the community, and by the chief organs of the public press? We have grown up to this from a very different state of things. Our piety and our benevolence have increased, notwithstanding the greater temptations to ambition, to luxury, to self-indulgence. And because it is so, may we not look with hope on the future? May we not believe, that if an earnest spirit bring the gospel to bear more fully upon these degraded classes, upon these destitute districts; if only we have PATIENCE; if only we give our zeal time, the day will come when, pervading the community, and brought together with mighty force, the religious feeling and principle of all classes shall, by a special effort, master all the difficulties of the Church question; and public worship shall in fullest degree manifest the true religious life to which the community shall with struggles have attained?

What, then, is now being done by the Christians of London to meet the irreligion of the great city? Perhaps it is best that their efforts should be hidden; that true zeal, humble in its own eyes, should not care to display itself before men. "The kingdom of God cometh not with observation." True men, like their Master, neither strive, nor cry, nor cause their voice to be heard in the streets. But inquiry will show that the Church of Christ both deeply feels the evil, and is putting forth great efforts to remedy it.

Looking at the matter from a missionary point of view, I regard the evangelistic work doing in London as marvellous. Its growth, its character, its fitness for the end desired, its amount, its increasing influence, its noble results, all appear wonderful. The grace given, the number of workers, the self-denial exercised, the entrance granted, the power imparted to the truth, surely deserve a more open and thankful recognition than they have yet received. Few Christians appear to know anything about them; though the hearty reception with which the papers in the *Nonconformist* met shows that there are many hearts that sympathise with such labours, and would rejoice to learn more concerning them.

These missionary efforts are of two classes, the labours carried on by SPECIAL SOCIETIES, and the labours of individual CHURCHES and CONGREGATIONS. The former may be pretty well ascertained. The latter it is much more difficult to learn. It must suffice to present merely a brief outline of both lines of effort.

The PUBLIC SOCIETIES are doing the following work. Without dwelling on the exertions of the past, the following summary will show the form and amount of their labours at the present time:—

1. The LONDON CITY MISSION employs 351 paid agents. Last year they occupied 488 rooms, held 44,291 meetings, and paid 1,964,345 visits. They circulated 6,596 Scriptures and 2,592,267 tracts. As a result, 1,356 persons were received into church fellowship, and 1,137 drunkards were reclaimed. Several agents of this Mission are devoted to Christian labour among special classes of the population, —as to cabmen, men in factories, letter-carriers, police, and the like.

They also visit hospitals, reformatories, and lodging-houses. This work has now been proceeding since 1851, and there has been expended on it half a million sterling. The cost of last year's work was about - - - - - £35,000

2. The BISHOP OF LONDON'S FUND, in addition to its interest in some 200 of the missionaries employed by the London City Mission, employs separately 32 parochial curates, 67 missionary clergy, 36 Scripture-readers, and 23 mission women, at a cost of £18,700

3. The LONDON DIOCESAN HOME MISSION adds to these agencies the labours of ten clergymen, who preach or superintend schools, besides others supported by the Bishop's Fund, - £3,542

4. The RAGGED SCHOOL UNION takes a distinguished share in this Mission work. It has

SUNDAY SCHOOLS,	224	with	29,500	Children.
DAY SCHOOLS,	200	„	28,453	„
EVENING SCHOOLS,	212	„	14,000	„
BIBLE CLASSES,	66	„	1,800	Young People.
MISSION SERVICES,	91	„	5,838	Attendants.

Its teachers are 3,241 in number; of whom 429 are paid, and 2,800 are volunteers. Eighty-one schools are used on Sunday as chapels. The schools themselves, and their teaching, are accompanied by a great variety of useful agencies, suggested by special wants. There are clothing clubs; industrial and sewing classes; penny banks, with 17,000 depositors; Bands of Hope; mothers' meetings, with 2,300 attendants; working men's clubs; 60 lending libraries; with the shoe-black and rag brigades. Prizes are given for tidy rooms, for skilful work in industrial exhibitions and flower-shows. Twenty thousand children share in annual excursions. Total cost, £30,000

5. The BIBLE WOMAN'S MISSION last year employed 213 Bible women, paying thousands of visits to the sick, and poor, and hopeless; with 200 classes of mothers assembling weekly in the Mission Rooms. - - - - Cost, £10,000

6. The RAGGED CHURCH and CHAPEL UNION has 64 Mission stations, with an attendance of 5000 persons. Costing, £477

7. THEATRE SERVICES have now been carried on twelve years, and have proved a great means of usefulness. They are increasingly attended by the classes for which they were designed. They

are held in SEVEN theatres, and in St James's Hall; and in the season the Sabbath services are attended by half a million of persons. - - - - Cost, £1,500

8. The "CHRISTIAN COMMUNITY" consists of a band of devoted workers (volunteers), who devote their leisure hours to Mission work. Last year it had 125 members; held 6,558 services, and had 299,386 hearers. Most of the services are held—with small companies—in lodging-houses, in some of the most heathen districts: some services are in the open air. The cost is a trifle for printing, - - - - - £264

9. The EAST LONDON CHRISTIAN MISSION deserves special mention. It is under the superintendence of the Rev. W. Booth, and is intended to operate on the appalling condition of the masses in the neighbourhood of Whitechapel, Spitalfields, and Bethnal Green. It has 12 preaching halls; has weekly congregations of 14,000 people; twenty workers wholly employed and paid, and numerous volunteers. - - Annual Cost, £2,000

10. Several societies are devoted to the preservation or the rescue of young women. They have HOMES for both fallen and unfallen; Bible classes and Sunday lodgings; reformatories and midnight meetings. More than 1,000 women are annually rescued by their united efforts, and their preserving influence extends to many more. Their total expenditure amounts to about - £14,000

11. Akin to these societies is the Society for aiding DISCHARGED prisoners, which in three years saved 1,389 persons; of whom only five per cent. relapsed, - - - - £535

12. The SUNDAY SCHOOL UNION has connected with it, in London, 610 schools, with 14,920 teachers, and 166,036 scholars. The WESLEYAN Brethren have a separate set of schools, and the CHURCH OF ENGLAND UNION another body. It is believed that in London there are 250,000 Sunday scholars, taught by 20,000 teachers. Expenditure of the Sabbath School Union, - £2,400

To these agencies must be added the labours expended in London by other Societies, whose efforts are not confined to the city, but extend to various parts of the country. The BRITISH and FOREIGN SAILORS'

Society, the Church of England MISSIONS TO SEAMEN, the WESLEYAN SEAMEN'S MISSION, all have their head-quarters in London, and exercise a valuable Christian influence on the seafaring population of its eastern districts. The BIBLE and TRACT and BOOK Societies also have no unimportant share in the great work. The total expenditure on the special Mission work in London carried on by these various public Societies is somewhat above £140,000.

A very large share of the entire work—may we not justly say, the largest share?—is done by INDIVIDUAL CHURCHES and MINISTERS of all denominations. This service has greatly increased during the last twenty years. The knowledge of the facts, the missionary spirit felt by all churches, the stirring appeals of individuals, have tended to quicken the sense of responsibility in all zealous Christian men, and have called forth exertions, sympathy, and gifts in reference to the mass of heathenism lying at our own doors. Almost all churches within the neighbourhood of ignorant districts have adopted special agencies to carry out the gospel to them. And some churches that are not in their neighbourhood have adopted, and carry on special Missions planted in their midst. These various agencies have grown large and very valuable. Till the *Nonconformist* sketches were published little was known about them, and no general means are available even now for observing their progress year by year. Yet in numerous instances a London church combines the work of several

separate Societies, employs a variety of agencies, and expends between two and three thousand pounds a year upon local forms of real Mission work. This is specially true of the Free Churches in London, which supply a large amount of intelligent voluntary agency for the purpose. Careful observers have often noted that these volunteers are far more easily found among the Free Churches than among the communicants of the Established Church. The latter has in certain districts added greatly to the number of churches; notably in Bethnal Green. But the workers among the Free Churches begin by hiring rooms, and paying visits; the churches and chapels are built afterwards. Even in supplying church accommodation the latter at times excel the former. It is a fact of great value that in the extreme east of London, so spiritually destitute, the Free Churches have supplied 64 per cent. of church room, and the Established Church 36 per cent. It is impossible to gather up into tables, or to describe with any detail, the varied labours in this way carried out by Christian congregations in different parts of this city. A few specimens must suffice.

The Mission work of SURREY CHAPEL is carried on in the crowded districts of Southwark and Lambeth. It gives employment to three ordained ministers, three city missionaries, and several volunteer members of the church. It has special Mission stations at Hawkestone Hall and the South Lambeth Baths; four open-air preaching stations; service in twelve

lodging-houses on Sabbath evenings; it carries on thirteen Sunday schools, with 5,400 children; five day schools, with 800 children; and a school of industry, with fifty girls. The temperance cause is warmly advocated and pressed. Of the ceaseless labours of the devoted missionary the Rev. H. M. Murphy, which have resulted in the formation of a large church, it is impossible to speak too highly. In addition to the support of the ministry and of Christian ordinances for its own edification, the church raises annually a sum of about £3,800. On another side of the same great district, the Rev. Baldwin Brown's church has also its band of earnest workers, teaching the gospel to the artisans with which Lambeth and its neighbourhood abound.

Upon the same locality are brought to bear the active efforts of Mr SPURGEON'S church. Numerous Sunday schools, day schools, and ragged schools are ably sustained. There are several Bible classes, and a ladies' class, with 700 members. The Evangelists' Association has undertaken a wide range of effort, and maintains quite a system of Mission operations at several distinct stations. In addition to the college students and church members, two city missionaries are wholly employed in this work. The influence of this vast church, with its missionary and benevolent efforts of all kinds, is spread very widely, especially on the south side of London.

The district of ST GILES'S, with its 40,000 people, has received a large amount of zealous Christian

effort, specially from the churches under the Rector of St Giles's, the Rev. J. Thorold, and the Rev. W. Brock. And it is here that Mr M'Cree, "the bishop of St Giles's," has won great respect and distinguished usefulness. Mr Brock's church expends in its Mission work over £1,200 a-year; it has four Sunday and day schools, with 900 children; a mission hall; a staff of volunteer visitors, with Mr M'Cree and his ceaseless labours at their head; mothers' meetings, clothing clubs, and other useful agencies. Under the Rector are eight parochial clergy, city missionaries, and readers, district visitors, and preaching-halls. Altogether eleven ordained clergy, eighteen city missionaries and readers, twelve Bible women, fifty volunteers, and numerous school teachers, are at work in this once dark and neglected district. 4,000 children are taught in the numerous schools, and 170 boys are fitted in a Refuge to emigrate to the colonies. The money expended is £5,000 a-year. Close by, in the crowded streets of Soho, on the west side of St Giles's, the church in CRAVEN CHAPEL has an active Mission, with two city missionaries, a Bible-woman, and numerous volunteers. 1,000 children are under instruction, and 7,000 persons are visited, at a cost of £1,200. A church has been formed in St Giles's as the result of the labours of the "Christian Union" of young men, who have made the lodging-houses the special objects of their care.

SOMERS TOWN has its agencies; conspicuous among which are the numerous workers of the Presbyterian

Church in Regent Square. In KENTISH and CAMDEN TOWNS, again, several churches are at work with similar institutions. The work in NOTTING HILL and the POTTERIES is well known. Passing these by with a bare mention of their name, let us consider the Mission work, so greatly needed in the destitute districts on the EAST SIDE of London. In the crowded parish of STEPNEY there are numerous Free Churches of all denominations. The Free and Established Churches of Scotland are both represented. In the Commercial Road is the Wesleyan Seaman's Chapel; the United Methodists have two chapels; and the Baptists three or four. Only in the case of the Wesleyan Brethren has there been any substantial increase of church accommodation in recent years. But the Sunday schools are numerous, and contain large numbers of children. Ragged schools also, Tract and Dorcas Societies, and other agencies have been established; and several city missionaries are at work. The oldest chapel in the district, "Stepney Meeting," maintains a large Mission staff, and takes an important share in the Carr Street Ragged School, one of the best in London, with 700 children. Wycliffe Chapel has 650 children in its Sunday schools, and 600 in the day schools; a missionary to the police; and a system of lodging-house visitation. But the work done by all these churches falls far short of the necessities of the population. The same is true of MILE-END NEW TOWN, which adjoins it, and into which a large population of the poorest kind has crowded

in recent years. Bishop Suter, now in New Zealand, did earnest service amongst them. But it is specially to the Rev. W. Tyler that the district owes a deep debt of gratitude. Here he erected the first ragged church in London. Here were established the King Edward Ragged Schools, with their 1000 children. The 450 members of his church are all taught to be workers; and a third of them take up district agencies, amongst which visiting the sick and destitute occupies a conspicuous place.

In POPLAR and LIMEHOUSE several forms of Mission work are brought to bear upon the rough, free-thinking population of artisans, by which they are crowded. The preaching rooms are abundant; and both day and Sunday schools are numerous, well filled, and well taught. City missionaries also, Scripture-readers, and Bible-women, abound. Even BETHNAL GREEN, so crowded and so degraded, has been impressed by numerous valuable agencies. In its most destitute localities twelve of the neighbouring Free Churches conduct an unusually varied system of aggressive operations. The city missionaries and Bible-women are at work as usual. But the voluntary agents are most numerous, and contribute greatly to the efficiency of the sick, visiting, relief, and maternal societies, which are so necessary, and are proving so useful. The Wesleyan Brethren are very active and earnest here. A valuable Mission work has been carried on for several years among the silk weavers by a society of their own, formed by men who have

applied their personal efforts and simple gifts in a great variety of ways. Here also Mr Edden, of the Gascoigne Place Mission, has gathered his little church, and has carried on his earnest labours. In the crowded lodging-houses the members of the Christian Community do a large portion of their useful Sabbath work. And it is close by, in Spitalfields, that the Nichol-street Ragged Schools and Mission, with their 2,000 children, have for several years run a course of distinguished usefulness.

It is difficult, from want of complete information, to tabulate these labours of the various congregations and churches scattered over the destitute districts of the CITY OF LONDON. They may appear in certain localities to be very insufficient, and the shifting, over-crowded population may seem to render them increasingly so every year. But the total amount of Christian earnestness, of zeal, consecration, sympathy, gifts, and prayers called forth on their behalf is very large. We do not know how many visitors and tract distributors are found among all these churches. But the 2,000 Sunday-school teachers; the 3,240 ragged-school teachers; the 400 city missionaries employed by the Society, and by individual churches; the 100 readers and lay agents; the 230 Bible-women; and the 120 missionary clergy, find their chief work in the darkest parts of the city. And when we remember how much of the missionary strength of foreign countries is now devoted to the building up of churches already gathered, may we not with truth assert that,

adding all this special agency to the aggressive efforts of the ministers and clergy of all denominations in London, to the constant and growing influence of Christian truth, and of the Christian tempers and holy lives of professing Christian men, there is now exerted upon the unconverted population of London alone as large an amount of Christian influence as is expended by foreign Missions upon all parts of the heathen world put together?

Look, again, at the FRUIT of this labour. It is large, it is patent; it has been rapidly gathered. There is this immense difference in favour of Mission work in London over the Mission work of heathen lands, that the people among whom it is carried on are already prepared to receive and appreciate it. They already profess to be Christians. They need to be roused, to be stimulated, to be informed; they need the spiritual enlightenment required by all men. But the outward barriers are already removed; and, in the case of the most degraded, the humanity which seeks them out and relieves their wants and their sicknesses, at once opens their heart to the higher truth. No where, therefore, is Mission work so promising. The atmosphere of Christian opinion floats all around these unhealthy districts. Draw out the souls that are buried in them, and they soon rise to strength and power. Christian churches in heathen lands are small clearings in the forest of heathenism, surrounded by deadly malaria, which keeps them in many lands sickly and weak. Considering the brief period

during which missionary effort in London, properly so called, has been at work, its success has been remarkable. The evidence of this is very clear. "Spite of all the crime, vice, and drunkenness that still run riot, St Giles's," says Mr M'Cree, "is very much improved since twenty years ago. Respectable strangers can walk unmolested through the principal streets; the missionaries are treated with respect; the tract distributor is welcomed; and some of the most depraved have been reformed in heart and life. Numbers have carried a wholesome influence to other districts. The young have, as far as possible, been brought up to forsake the evil ways of their parents; and not a few, trained to industrial callings, have been sent to commence a new life in our colonies. To some extent, St Giles's has outlived its bad name."

"The population of the courts, alleys, and streets," says the *Ragged School Union Report*, "has been allured to listen and to learn; families and companions have been influenced at second-hand by the children drawn into the schools; and the change which has taken place is already great. We know that the contest which takes place in every man when the truth is brought home to him has in many cases been decided, as it ought to be, by means of these schools; that in many families, once notorious for dirt, disorder, and vice, now cleanliness, order, and even piety prevail; and (speaking generally) the change for the better is such, that the owners of houses freely acknowledge property to be much safer,

and frequently notice the great improvement in the neighbourhood." "The number of children fitting for ragged schools in London is 60,000. The present schools are operating upon a moiety of this number."

"Of late years the physical and moral scandal of the Kensington Potteries has been considerably abated. Fresh water has been supplied; drainage has been introduced; and the degraded population have been looked after by their religious neighbours. Boys and girls' ragged schools, an infant school, and mothers' meetings have greatly helped to change the neighbourhood. Two or three city missionaries and several Bible-women are constantly at work among them, and a Mission school has been built. The result has been a great and salutary change." It is in this neighbourhood that the church of which Mr Varley is the pastor has been gathered.

Similar testimony is given concerning Spitalfields. "The outward condition of the neighbourhood, bad as it still is, is greatly improved. Gas lamps have been multiplied; water is more abundant; the lodging-houses have been put under inspection; very many of the most dilapidated houses have been rebuilt; several formidable gangs of thieves have been dispersed. But the most striking change is in the condition of the streets on the Sabbath: the streets, especially on the Sabbath afternoon, are orderly and quiet. The moral power of this agency has effected it." The little church gathered in the Mission, and placed specially under the instruction and care of Mr

Wilkinson, now numbers more than two hundred members.

"The word is most attentively listened to," say the *Christian Community*; "many also join in the singing; tracts are eagerly sought after; and many have been observed to drop the penitential tear, and to have been most deeply impressed with the word spoken. Many have also, at the close of the services, inquired most anxiously the way to Zion, and have been directed and encouraged."

"There is joy in the presence of the angels of God over one sinner that repenteth." How great should be the gladness in the churches of London, that amid the valuable openings for usefulness among the ignorant masses of the city, the word of the gospel has been preached widely to the adults, and has grasped many thousands of the young. The warfare with sin and error is unceasing. There is no rest to the willing workers, to the friends of purity, to the compassionate who long to rescue immortal souls. Their work the Lord has acknowledged as His own. What help He has given to the labourers! What showers of blessing have followed the toil! May the work increase a hundredfold! May the workers never be weary in well-doing! They "shall reap in due season, if they faint not."

Similar Mission work has long since been carried out in the chief cities and towns of England, and in destitute districts in the counties. A mere reference

to it must suffice, as this chapter has already grown too long. All the experience gained in London with city missionaries, with Bible-women, with Ragged schools, with district visitors, with open air-preaching, with special services in theatres, has been repeated in Manchester and Liverpool, in Bristol and Birmingham, in Preston and Leeds. The territorial missions of Glasgow and Edinburgh and Aberdeen have localised these forms of aggressive agency in Scotland. They are needed among all the patches of heathenism with which the country abounds; in the Black country, in the fens, in the eastern counties, and in Dorsetshire. And Christian churches are setting them in motion. All denominations have been building churches and chapels and hiring preaching rooms. Many towns have their local mission; many counties their "Home Mission." The Bible-women and mothers' meetings are springing up everywhere. Individual congregations too are putting forth similar efforts; while several Societies, established in London, are concerned with the extension of the gospel to other parts of the kingdom. Among these the Church Pastoral Aid Society occupies a high place, giving grants to 461 clergy, with 160 lay assistants; and maintaining 1742 services every week. The Additional Curates' Society performs similar work. The Home Missionary Society has 116 stations, and 69 evangelists. The County Towns' Mission employs 112 missionaries and 47 Bible-women. All the Wesleyan bodies have active home Missions in

addition to that earnest Christian effort which all members of society are entreated to put forth, and by which such great good has been effected in several dark localities.

In ENGLAND these various efforts of public Societies are carried on at an annual outlay of £200,000. SCOTLAND also has its special Missions connected with every Church; on which, apart from the territorial Missions and efforts of congregations, are expended £57,000. On Missions in IRELAND are expended £40,000.

Facts like these show that English Christians do not, in their compassion for the heathen abroad, neglect the ignorant and vicious at home. The influence exerted by the gospel, the efforts put forth to spread it, in our island, seem to me marvellous. The truth, written as well as preached, is ever being forced into all the channels of our national life. Error grown bold is manfully met, and the Christian warfare is maintained with firm front. Christian life, example, and influence silently, but with power, draw and elevate many hearts. The ministry is numerous, competent, earnest, and watchful. Christian education is more widely diffused than ever. Christian literature is strong, varied, and anxious to fit itself for the work of the day. The claims of the masses are fully acknowledged. The Church has abundant resources in the piety, the zeal, the self-sacrifice of

its members everywhere to meet them. Many Christians look darkly at the picture; others regard it with hope. Popish and ritual priests are active in proclaiming that other gospel, which is not another. Science, falsely so called, would set aside the revealed Word in matters which only revelation can describe. The pride of intellect would despise the degraded and the low-born. There is brave work to be done for Christ and His kingdom among the highest men and in the sphere of highest things. But it will help the Church in its day of struggle that, like the Master, it has preached the gospel to the poor.

CHAPTER IV.

Foreign Missions.

THE EXTENT OF THEIR SPHERE, THEIR AGENCIES, AND THEIR LABOURS.

"THE SPIRIT of the Lord is upon me, because He hath anointed me to preach the gospel to the poor: He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

"AND HE said unto them, Go ye into all the world and preach the gospel to every creature."

"AND THEY went forth and preached everywhere, the Lord working with them and confirming the word with signs following."

"Sow in the morn thy seed,
At eve hold not thine hand;
To doubt and fear give thou no heed,
Broad-cast it o'er the land.

"Beside all waters sow;
The highway furrows stock;
Drop it where thorns and thistles grow;
Scatter it on the rock.

"Thou canst not toil in vain;
Cold, heat, and moist and dry,
Shall foster and mature the grain
For garners in the sky."

THE Foreign Missions of the Christian Church are the noblest manifestations of her faith, her philanthropy, and her power. They are the brightest jewel in her crown. They hold the same relation to religion, which the great journeys of travellers, and the maritime discoveries of our great sailors, bear to science. As enterprises, they have involved a large amount of peril, of research, of self-denial, and of reproach. In modern days, as in the Middle Ages, they have been undertaken chiefly by the Anglo-Saxon race. They were originated, not for purposes of discovery, but by the call of duty. Quickened by compassion for sinful souls, they were from the outset, and are still, directed and maintained in obedience to divine command. By all true Christian men they are gloried in. Their difficulties, by no means trifling, are lightly spoken of; and their self-denials are quietly borne. They are most loved by the men who have laboured in them long. Exile, peril, loneliness, even want, have been more than compensated by their results. Trials of patience in many fields have been numerous, and have continued; but very few missionaries have lived in fields so unprepared, so perilous, and so barren, as not to have had "their

reward." Foreign Missions appeal to imagination as well as to faith. At first, to lookers-on, they were invested with a false glitter; but results show that they possess, like all grand undertakings, a real romance; that they call forth the highest exhibitions of heroism, endurance, patience, self-sacrifice, and that they work true marvels. Throughout their history they illustrate the great principle of moral government, that usefulness is purchased only by suffering, and that great deeds, wrought for the world's deliverance, must be baptized with the Master's baptism.

Christian Missions have been eloquently advocated, have been greatly misrepresented, have been ridiculed and opposed; yet they have met with large results. In their framework and their agencies they are remarkably simple. Compared with the attention paid to them, they occupy but a small space in the world; their chief actors are a small band; their operations are limited; their friends are few. We have already pointed out that the numerous agencies and influences at work for the evangelisation of the City of London alone, in their efficiency, their range of effort, their variety, and their success, are scarcely less than all the Foreign Missions put together in all parts of the world.

Modern Christian Missions commenced in the colonies of Christian governments, and were in several cases continued for the benefit of the Christian communities who were destitute of pastors. Such was

the scheme in which Bishop Berkeley took so deep an interest; and such the work of the Propagation Society, when JOHN WESLEY himself went as its first missionary to Georgia. Beginning with a Danish pastor in a Danish settlement, the Greenland Mission of the Moravian Brethren was at once directed to the native Esquimaux. A hundred years earlier Eliot and the Mayhews had gathered converts among the Mohegan Indians of New England. The most prominent Mission to the native races during last century was the Danish and German Mission to Tranquebar. Then, as now, India offered the most secure field for continuous toil; and gladly was advantage taken of the security which a firm government there afforded. Ere long the Mission was extended to the English settlements in Madras and Cuddalore, and was steadily maintained by English funds. The missionaries themselves were Germans; the earliest had been taught at Halle by that noble teacher of evangelical truth, AUGUSTUS HERMANN FRANCKE. More than fifty missionaries, all educated and ordained, went out in succession during the century; among whom were several men of high character, great ability, and devoted zeal. Schwartz and Gericke are best known among them; but Schultz, Dahl, and Breithaupt were most worthy colleagues. Towards the end of the century the Moravians commenced their work of humanity among the enslaved races of the Dutch colony at the Cape.

While the Tranquebar Mission was slowly fading

away, and a few isolated efforts were put forth in America, the revived life of many churches in England was preparing for that bold entrance on missionary work which should give it a place and power in the Church and in the world that it had never possessed before. How far a knowledge of these previous schemes had contributed to the new zeal it is not easy to say. The frequent visits of Wesley and Whitfield to America probably did much to make them known. But it is plain that the mind of the Church was thoroughly prepared, and that the men were ready whom God had specially endowed to be leaders in the enterprise. There was earnestness at Kettering, where Carey preached his well-known sermon. But that earnestness rose to enthusiasm in the solemn and thrilling meetings which were held in London on the founding of the London Missionary Society. Not a few had travelled hundreds of miles in order to be present; and the money collected during the first year, £13,000, was a most noble sum for those days. Again called forth on the sailing of the *Duff*, the excitement was renewed with increased intensity when she returned with full details of the reception of the missionaries at Tahiti, and the founding of the two Missions in the Georgian and Friendly Isles. Nothing could so truly consolidate and deepen the great revival of evangelical religion as a hearty consecration to the missionary enterprise; and it was only natural that within twenty years all branches of the Church of Christ should accept a distinct share

in it, and that most of them should form and set in active operation their own distinct societies. It was only natural also that equal vigour should enter into the kindred labours of the Bible and Tract Societies. The conviction of duty was strong; the consecration was true-hearted; the liberality was great; and the faith, the devoutness, the joy with which the work of mercy was undertaken, manifest the powerful hold which it had taken on the deepest heart of the English Christian Church. The plans were characterised by breadth and decision; the supply of men sent out was large and steady; old fields were maintained, and new ones opened; opposition and scorn were met by fact, by argument, and by a dignified patience, which betokened the perfect soundness of a good cause, known and felt to be a good one. And so, in spite of Sydney Smith, and men like him, the enterprise grew and held its own, and flourished and became mighty.

It is worthy of note, in contrast to the present day, that by far the largest portion of the world was firmly closed against the gospel. In popish Europe, especially in Austria, Italy, and Spain, the circulation of the Scriptures was forbidden. The English colonies and English settlements in India at first thoroughly resisted the entrance of missionaries. Monopoly of trade, monopoly of power, the system of slavery, and the subjection of the native races to Europeans, were the cause; with a consciousness that Christianity freely preached and freely believed would show these

things to be evils, and would overturn them. Driven from Calcutta by Englishmen, Judson was received by the Buddhist king of Burmah. The latter was ignorant, and did not know what he was doing. The former knew too much, and saw too far. Their opposition soon gave way; the bigoted pride of the Buddhist has remained a firm barrier against the truth even to the present day.

The first purely barbarous and heathen races, away from all European colonies, that came under Christian influence, were the tribes of Polynesia. At the same time, both the Countess of Huntingdon and Dr Carey had thought of them as a promising sphere of labour; and it was the influence of Dr Haweis, the Countess's chaplain, that directed the *Duff* and her missionary band thither. Both parties had probably been influenced in their choice by the voyages and journals of Captain Cook. The Netherlands Missionary Society was formed immediately after the English societies, and though unable to undertake stations of its own, called forth Dutch missionaries for the service of the London Missionary Society. The Cape being a Dutch colony, and the Hottentots knowing a good deal of the Dutch language, these tribes naturally drew the attention of the society from an early period. A few missionaries also got quietly into South India, and were welcomed by the officers and men of English regiments, who had no one to care for their souls. One missionary settled in the native kingdom of Travancore and

commenced that prosperous mission. Soon the West Indies were added; and one and another missionary held his ground, beginning to teach and preach to the slaves. Thus the fields first occupied were the most needy: fields far from each other, far from the light of God; the blackest, the most ignorant, in some respects the most vile, which the earth could present to the compassionate teaching of the Church of Christ. When the Tonga missionaries were murdered; when Gordon Hall was driven from Calcutta, and Mr Edmonstone put the new missionaries for Serampore in jail, men saw that the enterprise was baptized with the Master's suffering, and held to it the more firmly as His appointed work. And when the idols came home from Tahiti; when converts were baptized in India, and Hottentots believed in Africa, men of faith saw larger victories in prospect; and fresh exertions were put forth to supply the men and the means by which they should be secured.

Before the year 1825, missionary work had been consolidated into a system. All the great missionary societies had been formed in Europe and America; auxiliaries had been systematised for the collection of funds; colleges had been established for the training of men; and in settled stations the labours of missionaries had shaped themselves into definite forms. Great preparations were still necessary to make work efficient and permanent. Strange languages were still unwritten; dictionaries and grammars were very imperfect; translations and Christian books

had only been begun. But Missions had been undertaken in all varieties of place, in all kinds of climate, under all varieties of physical and social comfort. No difficulties seemed too formidable for Christian courage to encounter. Privation in Labrador; cannibalism in Tonga; vicious barbarism in Tahiti; Dutch farmers at the Cape; sugar-planters and slave-owners in the West Indies; officials in South India and Bengal, had all to be resisted; and found in Christian heroism more than their match. The political training of English missionaries gave them a boldness in the treatment of public evils which the modest Moravians and sober German Brethren in South India had not ventured to employ. Believing that they were backed up by free thought and sound moral opinion at home, they boldly objected to guns being fired and flags being hoisted in the Fort of Madras on the Sabbath-day in honour of idols. The Baptist and Wesleyan Brethren stood out conspicuously as the friends of the negroes; and paid for their courage in burnt chapels, plundered houses, personal imprisonment, and the execrations of the men who fancied that oppression was making them rich. Dr Philip fought the battle of Hottentot liberty; and though fined at the Cape, received a worthy welcome and reward in the Committee of the House of Commons. Everywhere great public wrongs were met in the same way. Respectful remonstrance, appeals to the press, personal suffering and sacrifice borne patiently and long, with constant, fervent appeals in

prayer,—these were the weapons of their warfare, which proved mighty to the pulling down of the strongholds abroad, and contributed not a little to enlightenment, conviction, and the increase of liberty at home.

During the last forty years quietly and firmly missionary labour has pushed on and on into all the best-known countries of the world. It has not merely preached the gospel as a doctrinal system: it has lived the gospel in example; it has taught and pressed the law of the gospel in relation to all human wrong. It has exercised great influence in the elevation of colonial law, and in the purification of colonial society. Everywhere, among Englishmen and native races, it has exalted the Bible, has upheld it as the standard of truth and right; as a living witness, declaring an ever-active testimony, it has swayed a power quite apart from and far beyond the converts it has gathered and the churches it has founded. But its direct efforts to convert souls constitute the most striking feature of its agency, and have called forth its chief strength. A brief survey of the forms which that agency has assumed, and of the countries and people to which it has been principally devoted, will enable us better to appreciate its value for the end which it has been aiming to secure.

In EUROPE it was specially to the JEWS that English missionary societies first directed their thoughts; and it was owing primarily to their efforts that the Christians of the Continent have undertaken several Jewish Missions, as home work, in their own cities.

Holland, Germany, and Hungary are the chief seats of these Missions. They have been extended also to North Africa. The English Jews were of course the first objects of their compassionate agencies. But the Catholic populations have of late years been more widely opened to the gospel. In addition to evangelists, who visit their homes, or preach in school-rooms and private rooms, a vast amount of thought and care and money has been bestowed upon the circulation of the Scriptures amongst them. It was in this cause that the system of colportage received its happiest application; a system which, steadily continued and steadily enlarged, has introduced among the increasing populations of the Continent an amazing number of copies of the Word of God. In France more than three millions and a half of New Testaments have thus been sold or given away. In Germany, among Protestants and Catholics, three millions and a quarter have been circulated by the British and Foreign Bible Society alone, apart from local efforts. Becoming the object of public discussion, an opening for the Bible was recently secured in AUSTRIA; and already TWO MILLIONS of Scriptures have been sold. Slowly but quietly it is making its way in Italy, and baskets of Bibles and Testaments are exposed for sale in Naples. In Russia the authorities of the Greek Church have themselves taken the matter in hand, and have provided a translation of the New Testament into modern Russ, which is already securing

a large circulation among the people, to whom the pure Bible is a thing quite new. Kindred efforts in the same direction of Christian enlightenment have been made on a large scale by the Religious Tract Society, which has devoted a considerable sum each year to its promotion. Not only have a variety of tracts been published in all the principal languages, but numerous books of greater or less bulk have also been supplied, including, of course, the "Pilgrim's Progress."

In Malta and Athens, in Constantinople and the Turkish dominions, important efforts have been conducted, by both English and American societies, among Catholics, Jews, and Greek Christians; and especially by the American Board among the members of the Armenian Church. Conducted by a large body of missionaries in several of the principal cities of the Turkish empire, these valued missions have, by their earnest preaching of the pure gospel of Christ, brought back to truth and active Christian life a great number of the followers of the older, decayed churches. In numerous localities, especially in flourishing villages, men have embraced the truth and have professed it. Churches once formed, have grown strong; a larger body of native helpers have been supplied; and in recent years several of the chief evangelists have been ordained as pastors. Persecution of course has followed, rendered more painful by the connivance of the corrupt Turkish authorities; but knowledge has spread, and a new spirit has been

aroused far beyond the bounds of the churches actually gathered; while those churches themselves, strengthened by their trials, have begun to fulfil the Christian duty of sustaining the gospel among themselves, and to enter on a career of usefulness as the salt and light of the earth to the millions of their ignorant fellow-Christians. At the same time, political contact with Europe, the visits of high officials to European capitals, the residence in the Levant and Constantinople of many thousands of Franks, the increase of newspapers and of general knowledge, have all tended to arouse a new spirit in the Mussulman population, and to impart an activity of inquiry and a breadth of ideas which are in direct antagonism to the narrow and self-satisfied ignorance of the ordinary Mohammedan mind. The Turks, well aware of the religious discussions carried on by the missionaries, have turned in many cases to the word of God; and not a few instances can be cited of an earnest desire to understand its teachings; while hundreds have learned to see in Christianity a power and a soundness of truth which they had not suspected before.

Similar efforts have been directed to the Nestorians settled in Persia near the Caspian, and scattered among the Kurds in Armenia, with like results; though the savage injustice to which these despised Christian communities have been subject from their fanatic neighbours has proved a barrier in the way of the gospel of the most formidable kind. Again and again has remonstrance been offered; but it has se-

cured only a trifling respite. All through Syria, in Damascus, in Jerusalem, in Cairo and Alexandria, for many years have Christian missionaries firmly and amid many difficulties preached the gospel, to Jews, Mohammedans, and Christians of the fallen Greek and Coptic churches, and have taught their children in their schools.

INDIA has long been the most distinguished seat of the missionary enterprise. While their political position as our fellow-subjects presents on behalf of its many races a peculiar claim upon English Christian sympathies, the sound government of the Empire offers that peculiar security and that protection to all wise and prudent efforts which are secured by just public law. From the commencement of the century it attracted the eyes of Christian men; and in spite of restrictions a few "interlopers" managed to secure a settlement in which they were undisturbed. It was only in Calcutta, in 1807, that the Government opposition, fomented by a small clique, gave the new arrivals so much trouble. By the time the great victory was gained in 1812, on the granting of the new charter, a goodly band had found their way thither, and had settled down to steady toil. After that time the number of missionaries continued rapidly to increase. The old Tranquebar Mission was slowly dying away; only five or six of the last missionaries were left, whose places were not again filled from the old quarter. But the new societies were full of vigour, and many great cities were occupied even in those

early days. The Tinnevelly and Travancore Missions had begun to exhibit the character for which they have been so greatly distinguished; and the various agencies which the Missions required were soon in full operation.

No great events of religious importance, no special circumstances in the history and life of the people drew the attention of the Church to India. It was evidently the vastness of the field itself, the magnitude of its population, their great spiritual need, the security of the labourer, and the ever-widening opportunities of their usefulness, which impressed the managers of missionary societies, and secured for the empire an increasing number of missionaries. No element of claim was wanting; every kind of appeal to Christian hearts was available to draw forth their compassion and their efforts; and it is clear that from an early period the spiritual necessities of India took a deep hold upon the hearts of zealous men. From the period of the new charter of 1813, which opened the door widely, the missionary efforts of all the chief societies grew vigorous and decided. The Baptist Brethren took up new stations in the country parts of Bengal, and began their first work in Ceylon. In the latter island they were soon joined by the Wesleyans. The American Board took up Bombay, the north part of Ceylon, and the province of Madura. The Church Missionary Society went far into the North-west Provinces, to Chunar, Agra, and Meerut; and soon gave an earnest attention, that has since

never failed, to Madras, Tinnevelly, and the Syrian Christians of Travancore. The London Missionary Society occupied South Travancore, commenced Missions in several important towns of the Madras Presidency, and opened its work in Bengal. Before the next charter was granted, in 1833, ten of the principal missionary societies had adopted India as a field of continuous labour, and a hundred and fifty missionaries were at work. During the twenty years which had elapsed, great advance had been made in the experience needed for the full and wise occupation of an Empire growing so great. As the circle of political influence widened, so the sympathies and desires of the Church enlarged. The translations of the Bible were increasing in number; small attempts had been made to supply a Christian literature; and both in North and South India the importance of schools as a missionary agency was beginning to be perceived. The great experiment of a self-supporting Mission, made at Serampore by great men, had broken down; and it had become clear that the simplest and most direct forms of missionary agency were secured, by the entire devotion to their work of men efficiently supported by their countrymen at home. The general framework of that agency had been shaped out; the best position for usefulness had been occupied; and already a great amount of brotherly co-operation and mutual consultation prevailed among the missionaries of different societies. The great public evils of Hindoo society had become known, and the first attempts

were made to get them changed. Successful memorials had been presented against suttee, and that cruel institution had been swept away. The contest had begun with the government management of idol temples; and the open connexion of English officials with idolatrous processions, salutes, and temple establishments was felt to be a public scandal.

Within the next twenty years, and before the mutiny broke out, the number of missionaries was trebled. The ten societies had become twenty-two. The chief stations were more than three hundred in number; and valuable fruit of past toil was beginning on every hand to appear. The agencies also had multiplied, and the native Christian fellow-workers had added greatly to the amount and spread of effective gospel teaching. The printing establishments had increased to twenty-five; the translations had been carefully revised; the general Christian literature had improved in character, and its supply had been increased. It was during this period that the English Mission schools in the great towns sprang into existence, and began to form a prominent and most useful feature of Christian usefulness. Nowhere more completely than in India has the ingenuity of Christian men vigorously applied itself to the production of forms of agency adapted to the work to be accomplished. General schemes had been tried and adopted in order to overcome that most formidable opponent of Christianity, the caste system; but the right thing had not been discovered. Now

it is evident that nothing will completely overthrow it but that large-hearted enlightenment which gives broad views of human life, of the connexion between man and man, between race and race, and which tends to multiply the ties of sympathy between one heart and all others. Many agencies are needed for an end so vast. A just government for all ranks of society, public law, union of separated provinces, railways, abundant employment and abundant trade, and a true, large education of the entire nature, of the intellect, the feelings, and the conscience;—each and all have an important share in the great service. Under these powerful influences, the narrow social exclusiveness, which is the essence of caste, must be swallowed up in broad convictions and generous love. These influences, it may be added, are at the same time the only true cure for the narrow and apparently hopeless bigotry and exclusiveness of the Mohammedan mind. As soon as the English schools were tried, they were found at once to supply a great want, and to exercise a powerful influence in this direction. Boys were seen speedily to acquire a contempt for idolatry, for temples, and for legends, which long labours had with difficulty produced in grown men. What wonder, then, that, in spite of warm controversies, the English Mission schools have multiplied, have tended to feed and strengthen the three Indian universities, and have contributed a fair share towards the development of that great school of educated and enlightened native scholars who,

theists in religion, have strongest sympathies with the elevation of their country, and are the only native gentlemen who are striving to secure it. As suitable to this class, a system of Christian lectures in English has been largely adopted by missionaries in the great cities, and a special literature has been prepared for their use. From the men thus educated have come forth many strong and stedfast converts, who have added greatly to the strength and resources of native churches, and several of whom have been ordained to the ministry of the gospel.

In recent years these valued agencies have extended still more widely, and India now presents a noble picture as a field of missionary enterprise. An enlightened Christian government, which contains a large number of officers, both civil and military, not only wise and just as governors, but Christian men of large sympathies; which rules by great systems and codes of public law, and by the encouragement of wise enterprises, contributes to the material and social prosperity of its multitudes of people. Under the perfect security which prevails, large investments of capital have been made in railroads, in steam traffic, in factories, and tea estates; and the demand for produce, and the profit made by it, have produced such a demand on the labour market as greatly to increase the wages of labourers, and to give to that numerous class of the population a command of physical comforts which they never possessed in any bygone age. Education, though still lamentably deficient in amount, is steadily

increasing; and the educated classes share in spreading it. The regulations of the universities, the character of the professors in government colleges, the raised tone of public opinion and of general society, have all contributed to impart a healthy tone to the secular education which is most in demand: while the efforts of missionaries in their own Christian schools, in their public lectures, and in the circulation among the educated of a Christian literature, introduce into it a religious element which otherwise would be wanting, and which exerts a most powerful influence for good. In a state of society so advancing in improvement, five hundred and eighty missionaries from Europe and America are preaching the gospel to old and young, and are contending firmly and steadily against the prevailing system of idolatry, with all its moral evils. In this they are joined by more than two thousand native fellow-helpers; and thus the power of Christ's gospel is in some small degree brought to bear upon the household life, the individual vices, the moral opinion, and the religious beliefs of the nations and people which the Empire contains. These efforts are of value; they have a manifest blessing; they are bringing forth fruit; but "WHAT ARE THEY AMONG SO MANY?"

BURMAH and SIAM, the countries which stand next in order to India, early attracted the notice of the Church, through the severe trial to which Dr Judson and his heroic wife were subject in his cruel and painful imprisonment. Joined by other brethren

from America, their labour was steadily continued, no longer, however, under the Burman rule; but in those provinces which had been taken by the English government after the first war. In 1830 and following years the Karen Mission was commenced, which has since grown so important, and exhibited so wondrous a character. The annexation of Pegu, in 1852, brought the Karens of that province and of Toungoo under the security of English law; and led not only to the increase of the Mission, but to a most wonderful enlargement of the native Church. Of late years progress has been made among the proud Buddhist Burmans, who in Siam, as well as Burmah, have long stood firm against the gospel.

THE EMPIRE OF CHINA has always been an object of peculiar interest to the missionary world; but for a longer time than any other it refused to open the door either to the residence of foreigners or to the free preaching of the gospel. On that account it became an object of unusual solicitude to the devout, and its case was pleaded with peculiar earnestness in prayer. Still the door remained shut; and it seems all but incredible that it was opened at all only five-and-twenty years ago. Meanwhile Morison lived and died outside its walls; a few American brethren joined him; and Missions were commenced among the emigrant families, which, chiefly from the province of Fokien, had peopled Singapore and Penang, and entered the Dutch possessions in Java. In 1842 five ports were opened by treaty, all important

places, and including the great cities of Shanghai and Amoy; and the island of Hong Kong became an English colony. At once many Societies despatched missionaries to China, who seemed almost to crowd each other out of the five localities opened to their efforts. But they were none too many for the work they could accomplish, and for the still wider work soon to be placed in their hands. Great preparations were needed; new dialects had to be learned; the five treaty ports were bases of operations from which a Christian influence might be carried far into the interior. Native churches were founded, from which valuable agents were drawn, and in which experience was acquired; a wide practical acquaintance was made with the manners and opinions of the Chinese; and their experience of the kindness of foreigners to the sick and suffering in the Mission hospitals, and of the education of foreign scholars in the many books printed for their use, tended greatly to open the minds of the natives of the Empire, and to explain the religious aims which missionaries have in view.

In 1860 the treaty secured by Lord Elgin exhibited a larger answer to the many prayers that had been offered. Twelve ports were thenceforward opened for residence and for preaching. With a passport, a missionary is permitted to travel everywhere, and the Chinese are allowed to make a public profession of their faith. Peking, Hankow, and Canton have all become centres of missionary effort,

having been at once occupied by men who had been training in other stations; and both societies and missionaries have increased in number during the last five years. One of the most striking features of this enlargement of the field is the quiet, respectful content with which the population of the opened cities have received foreigners among them. Showing courtesy, missionaries almost everywhere receive courtesy, and find a welcome in inland towns and villages, which they visit in their boats and chairs; and very widely have their books and Scriptures been sold or given in the markets and festivals, both near their residences and far away. Unlike India, with its formidable caste system, China is open to the profession of the truth, when that truth is once believed. Thus the simple preaching of the gospel in the vernacular tongue, frequently and systematically carried on, forms the chief feature of China Mission work. Good chapels are erected in the principal thoroughfares; they are speedily filled when a good preacher stands up; and with more than one, a service may continue for several hours. A thorough knowledge, therefore, of the spoken language, is of supreme importance to a missionary in China: many have obtained such a knowledge, and with it have secured great usefulness. The missionaries of the London Missionary Society conduct 7000 such services in a single year. The Societies labouring in China are twenty-two in number, and they employ in eleven chief stations about a hundred missionaries.

The native catechists who share their labours are a hundred and eighty in number.

Missionary work does not in the East stop with China. JAPAN is not yet open, but four missionaries have ventured to reside in one or two of the ports. A Mission, supported by English naval officers, has been attempted in its dependency, the LOO CHOO Islands, but the official rejection of Christianity by the Japanese has thoroughly hampered its influence in Loo Choo. Much wider efforts have been made in BORNEO and its neighbourhood, and especially in JAVA and the CELEBES. The attention of the Christians of Holland was early directed to their own dependencies, in which a great number of Christians resided; for whom had been made, in earlier years, an excellent version of the Malay Bible. It was this interest that sent forth Gutzlaff to the Island of Rhio, and others to the Eastern Islands. For many years the Mission was well sustained; and when the Indian Colonies of Holland passed into English hands, all the strength of the Netherlands Society was given to these Island agencies. The same blight, however, fell upon them which paralysed the Tranquebar Mission, viz., neological views in the supporters of the Mission, and in its missionaries. In recent years, many Christians in Holland have themselves doubted whether the agencies in these seas can be reckoned among evangelical Missions at all. Thousands of nominal Christians, in several islands, have long been left without any pastors or missionaries whatsoever.

The deep dislike of evangelical Christians in England to the system of slavery early drew their compassion and interest to the chief seat of the slave trade, the West Coast of Africa. The Church Missionary Society directed its first thoughts and efforts to that sad and suffering sphere of labour. In later years its missionaries have been joined by other Societies. New stations have been placed beyond the English Colonies; in Liberia; in the Dutch Colonies; in the purely native kingdoms; at the mouths of the Niger in Calabar; and on Spanish soil at Fernando Po. Missions of great value have grown up all around the Gambia and the Gulf of Guinea; and the compassion of the Church has been manifested towards the despised negro race, in the willing service of many able missionaries in their instruction. Hard trials have been borne, and heavy sacrifices have been made. The rich tropical vegetation along the swamps of the rivers have brought down many by fever; have destroyed life, and ruined many a constitution. Germans, Americans, Dutch, and English have laboured and suffered; but other men have been "baptized for the dead," and the Missions remain efficient to this day. Strong churches have grown up, with many forms of worship and of government; but Christians have multiplied; the truth has spread far and wide; and the slave trade has received a deadly blow, where once it was so strong.

The Missions in South Africa were amongst the earliest of the present day; but for thirty years amongst

the native tribes of the CAPE COLONY they made but slow progress. The Hottentots, the most numerous of those tribes, were serfs of the Dutch Colonists, amongst whom enlightened and Christian principles had not made great advance. Only a few stations, therefore, on Mission lands, called INSTITUTIONS, were practicable; and missionaries pushed on to the tribes beyond colonial boundaries, to the Namaquas, Griquas, and Bechuanas on the north; and to the Fingoe and Kafir tribes on the east. Amidst all privations and all troubles, from drought and famine and war, these Missions have been stedfastly carried on; and few tales of modern heroism are more worthy of note than can be told concerning the London and Wesleyan missionaries of those days. A great battle had to be fought with the Cape authorities, and especially with public opinion; and to the great satisfaction of the community, Dr Philip was prosecuted and fined. The fact that several of the missionaries of the London Society were Dutchmen made no difference; all had to suffer reproach and shame. But the defeat of the missionaries only strengthened their efforts in the cause of justice; and the slaves or serfs of South Africa became free, with the West India slaves, in 1834. Since then, while the churches have grown, while the more thrifty and earnest labourers have settled in the colonial towns, and the number of colonial ministers has been increased, missionaries have increased among the Kafir tribes; among the Basutos; throughout the districts of Natal, and its tribes of

Zulus; and have gone far into the interior, to the immediate neighbourhood of the Victoria Falls. Societies also have multiplied, and at the present time the number of missionaries in South Africa amounts to two hundred. The value of their labours is not to be tested by the numbers they instruct, or the churches they have won. It must be measured in relation to the liberties they have defended, and the wrongs they have sought to soothe. But for their faithful efforts, and their clear testimony, the native races of the Colony would have been totally enslaved, if they had not been totally destroyed. Beyond the Colony, that terrible danger has not yet passed away. The University Mission has recently been removed higher up the east coast to Keelwa and Zanzibar; and a Norwegian Mission has just been commenced among the Somalis in the neighbourhood of Massowah.

The Missions in MADAGASCAR have in recent years been so frequently described, that a mere reference to them in this chapter may suffice. Dr Vanderkemp wished to commence the work; some Wesleyan Brethren planned it; but it was not begun by the London Missionary Society till the days of Radama, and its establishment involved a great sacrifice of life. It is needless to dwell on the early missionaries, their efforts to write the language, the arts they introduced, the education they promoted, the press they first set to work. It needs not to tell how the persecuting Queen, wading to the throne through a sea of blood, cast off all justice, all humanity, in reference

to the Christian converts who would not worship idols; how her edicts brought out in bold relief all the noble qualities of the Malagassy character, sanctified and upheld by divine grace; how, in her three outbreaks of bitter hate to the gospel, men and women were speared, were cast over the lofty precipice or burnt alive, or were loaded with heavy fetters, rather than deny their Saviour and His truth; how others were hidden by faithful friends; how the word of God was treasured and learned; how the converts multiplied in secret; and how at last, when the persecutor died, the "slain Church" came forth to stand upon its feet, "a great army." It is known how at once the Mission was revived; how twelve missionaries, including a doctor, printer, and architect, gathered the converts around them, organised the churches, which grew rapidly, and set in motion all the instrumentalities and agencies which they required; how the press was restored, the Scriptures again circulated, the native ministry drawn forth, and churches erected; and how four special churches are to be erected in memory of the martyrs, on the spots where they so bravely suffered and died for the gospel. Three other societies have recently commenced missionary labours at various points of the Madagascar Coast. But the native Church accepts and appreciates its duty, and is already entering with earnestness and zeal upon the spread of the gospel among its own people.

The Moravian Missions in GREENLAND and LABRADOR have often been described; and the sympathy

and admiration of the Christian Church have been deservedly drawn out to the patient brethren who have endured so much privation to save the few wanderers in the frozen north. The Missions have been and continue very small; 1,900 converts in the four stations of West Greenland, and 1,200 in the three stations of Labrador, are all that have been gathered. The Esquimaux are not only ignorant, but are difficult to reach; and the peculiar trials of their hard life, with its few compensations, seem to cut them off to an unusual degree from intelligent intercourse with the civilised people of other lands.

Similar difficulties attend the Missions in UPPER CANADA and RUPERT'S LAND among the scattered Indian tribes; yet good work has been done, and is being still done, which, as elsewhere, has its reward. From the days of Eliot and Brainerd, the Christians of New England and other northern states have shown a deep interest in the conversion of the INDIAN TRIBES. Apart from many local efforts, the American Board and other societies have conducted large and important Missions among them. In Georgia and Alabama and Tennessee; among Cherokees and Ojibbeways, among Sioux and Dakotahs, in the states and on the prairies; working on their own locations, or journeying with them to new settlements, when slaveholders, the fire-water, and violence had driven them away; in times of security, or when teaching them would lead to imprisonment; faithful men and women have helped, instructed, advised, and defended

them; have induced them to settle and to cultivate lands, to have their children educated, and to give their hearts to the Saviour and to His Church. At the present day there are probably sixty missionaries thus labouring among the Indian tribes.

If the enmity of Christians against slavery induced them to send missionaries among the slaves, the enmity of the slaveholders against all abolitionism led them heart and soul to resist their settlement among them. "If you teach Christianity to the slaves," said the Governor of Demerara to a Wesleyan missionary, "you cannot stay here." But few missionaries therefore were found among them in the West India colonies before 1825, and it was the excitement produced by the illegal trial and condemnation of JOHN SMITH that broke down all the barriers against their entrance. A few persevered, won general esteem among the kind-hearted, and lived unmolested; but in some places, especially in Jamaica, which in the days of slavery was always suffering from insurrection, the outbreaks against chapels, mission-houses, and congregations were very violent. With the downfall of the system, a stream of missionaries from many societies poured into the colonies. Churchmen and Dissenters, Englishmen and Scotchmen, Presbyterians, Wesleyans, Baptists, Congregationalists, all classes and churches, were anxious to exhibit the compassion of the gospel to the downtrodden people, who had suffered from our fathers such dire wrong. Everywhere, in Demerara and

Berbice, in Trinidad and Jamaica, in St Thomas and St Domingo, wherever entrance was permitted, under every kind of government, chapels were built, missionaries settled, and congregations gathered. Very gratefully was the service received; very richly was it blest. Still continued, Mission work now requires wise and careful direction; that the native Churches may in every way advance to a real, intelligent, and complete management of their own affairs, and to the adoption of earnest efforts for the evangelisation of all around them. Considerable sums are still supplied from England for the maintenance of religious ordinances; and by far the largest element in the ministry of the native Churches in these colonies is imported from the English Churches.

In South America, till very recently, almost the only efforts put forth to spread the gospel, away from the colonies on its northern shore, were those of Captain Gardiner and his friends on the coast of Patagonia. How sadly they ended is only too well known. Again renewed, they have been spread over a wider surface, and have taken in more numerous classes of the population. The South American Missionary Society employs ten missionary clergymen in eleven stations; and there is a Welsh minister in Patagonia working among the Welsh colonists who have settled in that distant corner of the world.

Finally, four of the chief missionary societies from the earliest years of the century have laboured among the more isolated groups of the South Sea Islands.

The Sandwich Islands have long been Christian, and have risen to a high pitch of civilisation. The Tahitians and their neighbours, the Hervey group, the Navigators Islands, have also long been Christianised. Tonga and Fiji, another great centre of missionary life and labour, are on the way, though in the widely scattered Fiji group much yet remains. And the Maoris of New Zealand were evangelised especially by the Church Missionary Society very early in the century. From all these centres of gospel light and principle, the work has been carried out to other groups and scattered islands. And nowhere in the world has the native Church of modern days sent forth as evangelists its good men, proved itself zealous, borne real suffering and sacrificed many lives, in genuine missionary efforts, so completely, so willingly, as the native Church of Polynesia.

A mere description of the range of labour, the number of agents, and of the annual sum expended in these foreign Missions does little to indicate what the missionary efforts of the churches in foreign lands really include. Around each labourer cluster a variety of agencies, which contribute greatly to the efficiency of his own. Missionary life has its tools of trade as well as other employments. Everywhere they have been secured with wonderful completeness, in great variety, and have been wisely adapted both to the place of work and to the duty to be done. To any one who is well acquainted with many fields of

missionary effort, nothing appears so striking as the way in which the framework of effort, the power of agency, and the mode in which they are applied, have been fitted to the varied spheres for which they have been required. Long since, dwelling-houses, chapels, school-rooms, press-rooms, have been provided, suited to climate, country, and people. In some lands the chapel, in others the school, occupies the most prominent place. Here boats have been secured for island visiting; there canoes for inland creeks; in another station palankin-chairs, or bullock carriages, are most required. How much labour has been concentrated on the translation of the Bible, on the small libraries of Christian books, on the dictionaries, grammars, and vocabularies of the many tongues employed! Discussions for the learned; simple papers for the villager; comments for the native teachers; English lectures for the educated; vernacular tracts for the plain reader,—all find their place among these literary agencies. Arguments that have been found effective; illustrations which strike attention; modes of agency that drew hearers; plans that suit heathen and Christian,—all have been noted, tested, and laid up as experience for the use of others. And as years have gone by, as younger missionaries have based their efforts on the toil of their predecessors, what wonder that their teachings have become more effective, and that the soil previously prepared gives promise of early and abundant harvests! How steady also and patient the toil has been! The traveller,

the botanist, the merchant, that discover new fields, new plants, new outlets for trade, are honoured and believed. The Victoria Cross may be won by a single act of valour done by a brave heart. Why should not the missionary, who, for Christ's cause and for the elevation of the poor, passes again and again through perils of waters, and perils of robbers, and perils by his own countrymen, who endures exile and loneliness, privation and suffering, be deemed worthy of like esteem? Whatever some men might think of them, those labours have been steadily continued. The men whose eye looked up obediently to God, whose faith rested in His aid, have cared little for detractors: contented with His blessing while they lived; finding Him near them when they came to die.

Yet, putting all together,—taking the sum of all the men, and agencies, and funds employed at the present time in foreign Missions,—how small the total appears! It is for itself, for its intrinsic work, for the enterprise which it undertakes, and the prospects which it contemplates, that Missionary work has excited so deep an interest, and takes so prominent a place before the Christian world. It is not for the number either of the agencies or of the men. Putting these all together, they are few and small. The hundred missionaries in China, with their wives and children, would not fill an ordinary lecture-room. Yet they are all the Christian agency given to that Great Empire by the Church of Christ. The whole band of foreign missionaries sent forth by Europe

and America to other races than their own, Jewish, heathen, and Christian, numbers only two thousand and thirty-three individuals. And for the entire undertaking is expended every year only the sum of ONE MILLION STERLING.

The following TABLES will show this fact in detail:—

SOCIETIES FOR FOREIGN MISSIONS.

1.—IN GREAT BRITAIN.

No.	Name.	Amount Expended.	No. of European Missionaries.
1	Propagation of the Gospel,	*£49,862	*125
2	Church Missionary,	150,864	190
3	Wesleyan Missionary,	*116,852	*275
4	London Missionary,	105,289	169
5	Baptist Missionary,	32,794	62
6	General Baptist Missionary,	4,980	7
7	South American Missionary,	6,335	10
8	English Presbyterian Church,	7,356	10
9	Moravian (English Branch),	4,855	...
10	Foreign Evangelist,	1,443	...
11	Garrow Mission,	437	2
12	Methodist New Connexion,	1,804	4
13	United Methodist Free Church,	5,003	25
14	Welsh Calvinistic Methodist Mission	2,973	4
15	Turkish Missions Aid,	1,659	...
16	Established Church of Scotland,	5,237	7
17	Free Church of Scotland,	31,829	24
18	United Presbyterian Mission,	22,161	38
19	Reformed Presbyterian and Nova Scotian Mission,	2,000	7
20	Edinburgh Medical Mission,	1,080	3
21	Irish Presbyterian Mission,	3,816	8
	TOTAL British Societies,	£558,629	970

* This is the proportion of the Society's whole work devoted to Foreign Missions among the heathen.

2.—CONTINENTAL MISSIONARY SOCIETIES.

No.	Name.	Amount Expended.	No. of European Missionaries	Country.
1	United Brethren, ...	£18,028	160	Various
2	Berlin Missionary, ...	8,102	19	S. Africa
3	Rhenish Missionary, ...	12,496	36	S. Africa
4	Evangelical Miss. (Berlin)	4,290	22	Coles. Bengal
5	N. German Miss. (Bremen)	3,750	15	W. Africa
6	Leipsic Lutheran Miss., ...	8,247	19	S. India
7	Basle Mission	34,354	92	Various
8	Paris Missionary, ...	11,858	26	S. Africa
9	Netherlands Miss. Society	7,000	12	Java
10	Do. Missionary Union, .	2,372	5	
11	Utrecht Miss. Society, ...	3,258	15	E. Islands
12	Netherlands Reformed Missionary Society,	1,000	3	Java
13	Danish Missionary Society	...	1	S. India
	TOTAL Continental Socs.,	£114,755	425	

3.—AMERICAN SOCIETIES.

No.	Name.	Amount Expended.	No. of Missionaries.
1	American Board, ...	£88,376	155
2	American and Foreign Christian Union, Continental, &c., ...	21,540	20
3	American Missionary Association, ...	4,600	10
4	American Baptist Missionary Union	39,815	152
5	Dutch Reformed Church, ...	27,296	14
6	Methodist Episcopal Mission, ...	54,786	106
7	American Protestant Epis. Church,	14,271	15
8	American Presbyterian Missions, ...	55,458	70
	TOTAL American Societies, ...	£306,142	542

4.—SOCIETIES FOR JEWISH MISSIONS.

No.	Name.	Amount Expended.	Missionaries Ordained & Lay.
1	London Society for Promoting Christianity among the Jews,	£34,683	51
2	British Society for do.,	7,479	26
3	Church of Scotland Mission,	3,445	5
4	Free Church do.,	4,159	6
5	Irish Protestant do.,	1,799	4
6	Jerusalem Society, Berlin,	892	1
7	Basle Union,	585	...
8	Netherlands Society,	356	3
	TOTAL Jewish Missions,	£53,398	96
	GRAND TOTAL,	£1,032,924	2033

5.—CIRCULATION OF BIBLES AND CHRISTIAN BOOKS.

	Expenditure.	Copies.
6 Bible Societies in Great Britain,	£252,230	3,025,000
2 Do. do. in America,	172,085	1,288,000
10 Do. do. on the Continent,	10,700	144,000
	£435,015	4,457,000
9 Tract and Book Societies in Gt. Britain,	£37,243	59,460,000
2 Do. do. in America,	46,135	11,263,000
6 Do. do. on the Continent,	10,000	3,250,000
	£93,378	73,973,000

However encouraging in one aspect this view of missionary labour may appear, a candid mind will see in it but a limited contribution from the Church of

Christ toward the conversion of the world. Two THOUSAND missionaries sent from the Protestant churches in Europe and America to the vast multitudes forming heathen nations, though sustained at the cost of a million sterling, are but a small fulfilment of Christian obligation, and but a small offering of Christian gratitude. It is the loftiness of the principles involved in the enterprise, the importance of the step taken, the proof given that duty is at least recognised, which draw to these Missions so much of affection, of devout interest, and of loving sympathy. The great battles of Greece were fought by a handful of brave men. The Armada was defeated when Spain was in the height of her power, when England contained but three millions of people. It is the native worth of the brave deeds accomplished which has given to these heroic struggles their undying name. Modern Missions are like a "forlorn hope" making the first heroic assault, and forcing entrance into the citadel of heathenism which others may occupy and rule.

The service done is full of interest; so varied are the shapes it takes, so different are the circumstances in which it is carried on. All the agencies of humanity which modern experience has developed are employed in greater or less degree to win confidence, to convince, to persuade; here error is carefully exposed, there is fully preached new and revealed truth. Warning every man, teaching every man in all wisdom, the missionaries strive in every land, and among

all people, to act and live as the ambassadors of Christ. Kind words, a gentle manner, a patient temper, power and skill, are all enlisted in the good cause of "winning souls." They seek to save life, to restore health, to instruct the young, as well as to preach to grown men the words whereby they shall be saved. They recognise the rights of their people as men, and have fought many a battle for the weak against the strong. Peruvian slave-dealers, kidnappers, and pirates, have learned to fear and to avoid them. They are giving forth light everywhere—light for the intellect, light in feeling, light to the conscience, light for women degraded and kept down, light for the household, light for public life. Chiefly, and before all, do they preach the Lord Jesus and His cross. They strive to convince of sin, to show its guilt; and they lead the soul out of its gloom and darkness to the feet of Him who has declared:

"I AM THE LIGHT OF THE WORLD."

CHAPTER V.

Foreign Missions.

THEIR PRESENT RESULTS ABROAD.

"THE NUMBER of the disciples in Jerusalem multiplied greatly; and a great company of the priests were obedient unto the faith."

"THEY so spake that a great multitude of the Jews and of the Greeks also believed."

> "THE DWELLERS on the rocks and in the vales
> Shout to each other, and the mountain tops
> From distant mountains catch the flying joy:
> Till, nation after nation taught the strain,
> Earth rolls the rapturous hosanna round."

"THEY ERR, who count it glorious to subdue
By conquest far and wide, to overrun
Large countries, and in fields great battles win,
Great cities by assault.
But if there be in glory aught of good,
It may by means far different be attained,
Without ambition, war or violence;
By deeds of peace, by wisdom eminent,
By patience, temperance."

PARADISE REGAINED.

THE results of the missionary enterprise have been frequently discussed both by its enemies and its friends. The former have once and again declared those results to be greatly overrated, if not all but worthless; and even to the latter the fulness of their value is comparatively unknown. To the former many answers have been given, which every candid mind must accept as complete. When they depreciate and despise, the friends of Missions point calmly to the testimony of a hundred captains who have visited islands which Missions alone have rendered safe stations for shipping. They point to the repeated acknowledgments made by Parliamentary Committees of their usefulness in India, and to the native tribes in English colonies; to the proceedings of colonial governments, which have often reversed the harsh judgments of their predecessors; to the weighty words of English statesmen like Lord William Bentinck and Lord Dalhousie; and to the general esteem in which the missionary body are held by English residents abroad, and the liberal support which those residents give to the Missions which they behold with their own eyes. The results of Missions cannot be learned without an amount of inquiry

which few are able to undertake. They cannot be gauged at all, unless sound tests and principles be fairly applied to them. And they can scarcely ever be appreciated at their true worth by men who have not had a practical share in their operations. They are thoroughly worth studying; and as I am writing for friends, not for opponents, I shall endeavour to exhibit rather than to defend them.

1. And FIRST, in estimating these results, it is only just to consider at the outset, WHAT missionary work actually IS, and what missionaries have been doing. For instance, a number of Christian men have gone to the South Sea Islands during the last seventy years. These men were liable to suffer injury in their health from the tropical climate, and from the partial change in their food. They have been subject to numerous and great perils in their long boat journeys, arising from sudden storms, and from the heavy rollers which burst upon the coral reefs. They have lived to a large extent alone, without the stimulus daily experienced in English life from companions of like mind, from public opinion, from current literature, the influence of public events, and especially from "the communion of saints." Many have died in their work. Others, through failing health, have been driven home to England. Some have lived there long. They found the small communities in these islands violent and savage; treacherous and vindictive; incessantly at war; cruel to their captives; in some cases cannibal; very debased; very immoral; in some cases

systematically destroying their children; little civilised; possessing few comforts, few resources, small dress, and no wealth. They came to these degraded tribes as men. They had no force behind them to compel attention. They had no ships, no guns, no means to bribe. Their whole strength lay in love. Words of kindness; words of wisdom; and deeds of kindness to the suffering and the sick, were their instruments of power. Their influence sprang from their character, from the spirit they displayed; it was derived from within, not from without. They soon drew attention by their skill in working iron, in weaving cotton, in growing vegetables, in building handsome cottages, in constructing convenient furniture; their readiness, their tools and instruments, showed them to possess superior knowledge that might be useful; their skilful treatment of disease was an additional attraction. From the first, however, they always declared themselves to be teachers of the true religion. They were teachers of the book given by the true God and Father, who had sent His Son to save, who has given His Spirit to sanctify, and who wishes to fill the world with purity and love. Many difficulties met them; often did the tribes want muskets and powder, rather than medicine, and the strength of the missionaries as warriors, rather than their wisdom as teachers. They were often misrepresented by runaway convicts, and by vicious crews. In early days several were murdered. But they held on. They mastered the languages, and wrote them

down; they prepared and printed books. They conversed, they explained, they preached; they taught children and adults to read; they argued against the prominent evils around them; appealed to mothers about their children; exhibited the misery of war; and urged the blessings of industry and peace. All arguments were based upon God's truth, and to Him they looked for the power to make those teachings felt. They were simply preachers of GOD'S TRUTH; who loved the truth; who expounded it; who besought men to obey it. Bible stories, Bible doctrines, Christian life,—these were the weapons of their warfare.

Fifty years ago there were only ten such men in all the South Sea Islands. In Tahiti and its neighbourhood their work had just begun to tell; and since then the truth has grown in power. What form did that power take? It brought individuals to Christ, and it put them under LAW. Individuals, families, communities, came under a law which, from love and duty working WITHIN, brought order and peace without. Clothed and in their right mind, they begin to work, to build, to plant. Houses rise, boats and ships are built; public law and government follow; the Sabbath is observed; literature grows; all the old institutions of barbarous days are at once prohibited and disappear. Fellow-men of other lands are understood; ships are welcomed, their crews are treated well. Resources soon multiply; wealth is acquired, and begins to accumulate. Churches, too, are gathered; schools flourish;

drunkenness is checked; women cease to visit ships. Good men and good women increase in number. Many of the people teach those around them. Many offer themselves to become missionaries to islands that are barbarous still. All over the southern groups of Polynesia this is the work which missionaries have been doing. This is the form, and here have been the instruments of their labours. This is the influence which they have exercised, and these are the results which they have wrought. On this point Admiral FITZROY gives striking testimony, after his visit to Tahiti, in the *Beagle*, in 1835:—

"Never in my life have I seen a happier or more cheerful people than in the island of Otaheite. While there, I had an opportunity of asking those who had lately visited the neighbouring islands, to many of which our countrymen have not yet penetrated, where only native missionaries have been sent, What was the state of those islands? They invariably told me, that similar results have been produced. To almost every island of the South Seas ships may now go, and their crews land without fear of being immediately massacred by the natives. But this is invariably the case where the missionaries have succeeded in establishing themselves. Yet I am sorry to say, that many seamen, who have come home from these islands, have been guilty of the basest ingratitude, in depreciating the labours of those very missionaries to whom, probably, they owed their lives. To the exertions of the London Missionary Society I, for

one, can bear the most ample testimony, for I have seen the effects myself. Many persons have said that the natives only conformed outwardly to the doctrines of the missionaries among them, and only because the eyes of the missionaries were upon them; but that when they were no longer under their observation, they acted in a very different manner. I have been with the natives at the tops of the mountains, when no eye was upon them except that of a stranger, whom they might never see again, and the conduct of the natives of Otaheite was just as correct. They were as sincere in their morning and evening prayers, and in the manner in which they spoke of the exertions of the missionaries among the neighbouring islands, as in the low country, near the sea, where the missionaries resided."

Admiral WILKES, of the United States' Navy, speaks more fully on the same topic:—

"The external signs of moral and religious improvement are conspicuous. Many of the natives are scrupulous in their attention to Christian duties, and are members in communion with the Church. All are strict observers of the Sabbath: nowhere, indeed, is its institution more religiously attended to than in those Polynesian islands which are under missionary influence. On that day no canoe is launched upon the waters, and no person is seen abroad, except while on his way to or return from church. When thus seen, they are neatly and decently clothed, although in very bad taste. At church they form a

respectable-looking congregation, and listen with attention to the preacher.

"I cannot pass without notice the untiring efforts of many of the foreign residents to disparage the missionaries and vilify the natives. There are about a hundred characters of this description on the island: among them continual complaints are to be heard against the missionaries, the government, and the people. On being asked to state the ground of their complaints, most of them fail in presenting any other charges than that the missionaries are endeavouring to make the natives too good; that they deprive them of their innocent luxury of intoxicating liquors; that they interdict promiscuous intercourse, and have ruined the trade of the island by preventing the women from going on board ship; that they have interfered with their amusements, by abolishing lascivious dances and songs, and requiring from them, instead, prayers and hymns; that they have introduced too strict an observance of the Sabbath, translated the Scriptures, and taught the natives to read them. Others argue seriously that this mild and amiable people had no need of instruction in divine revelation: that they would have been much happier had they been left to follow their own inclinations; and that they have been rendered miserable by being taught their responsibility as accountable beings.

"The missionaries, however, receive countenance and support from a more respectable portion of the

foreign residents. These, although they do not approve of the whole course the missionaries have pursued, are united in upholding the moral and religious principles which they endeavour to inculcate. . . . No desire of pecuniary emolument has been evinced by them, nor are they sustained by any expectation of temporal reward; and I can testify from personal observation, that their position in a worldly sense is not to be envied.

"To judge of the amount of good they have accomplished, it is necessary to turn back to the records of early voyages, and compare the present with the former condition of these islanders. Now they are seen enjoying peace, possessing a written instead of a mere oral language, living under wholesome laws, and receiving the advantages of school education and church discipline. In former times, we read of perpetual intestine broils, of the worship of idols propitiated by human sacrifices, of the depraved association of the Areois, and its accompanying crime of infanticide. In making this comparison, we cannot but acknowledge that the persons who have effected these changes are both Christians and philanthropists, and that they have been reasonably successful in implanting the principles of civilisation.

"As a proof of the value of their labours, my experience warrants me in saying that the natives of Tahiti are honest, well-behaved, and obliging; that no drunkenness or rioting is to be seen, except when provoked by their white visitors and inmates, and

that they are obedient to the laws and to their rulers."

But it is not merely Admiral Fitzroy, and Captain Erskine and Admiral Wilkes, who testify to the reality of these results. To large groups of islands, where sailors were once afraid to land, hundreds of whalers run up every year to get the refreshment which their hard toil renders so grateful. From icebergs and boundless seas, and heavy gales of wind; from the exciting chase, the capture, the boiling down of their huge prey; and from all the filthy weary work, and from the loneliness of whaling life, they now run north to New Zealand and Samoa, to Tahiti and Rarotonga, not only to refit their vessels and to replace their broken spars, but to buy fresh meat and vegetables and coffee; to revel in oranges, plantains, and water-melons; to feast the eye on green mountains and cultured valleys; to walk among white cottages, and flower gardens, and groves of palms; to have their ailments skilfully treated, to attend Sabbath services, and to be reminded of their Christian training and their Christian homes. Could such results have been expected so soon from instruments so small? Probably no more than a hundred English and American missionaries have ever been living on the islands at one time; and the total cost of the whole range of these Missions from the very outset has not exceeded £1,200,000 sterling. That sum would in England only build a short London railway, or furnish the navy with six ironclads!

2. Again, it is fair to ask for results only after a proper LAPSE of TIME. All great enterprises require time, not merely for their development, but even for the preparations necessary to establish them. Great works of art—great bridges, palaces, cathedrals, how long are they preparing before finally completed; and through how many years, it may be centuries, is their beauty admired, and their practical usefulness daily proved? If this be true in regard to material things, how much more true is it of things relating to mind, to morals, and to the growth of social and public life? Usually it happens that the more slow and solid the preparation is, the more solid and durable are the results. Pre-eminently is it seen that the fruits of religious change are slow as well as solid in their growth. There is nothing in society which religious principle does not affect; no evil which it does not finally eradicate; no form of good which it does not sanctify and increase. It begins a contest with every form of wrong-doing; and in established societies, it is the vested interests of injustice which are the great barrier to improvement. Time therefore is required,—time for the teacher, for the book, for the principle; time to work, to convince, to impress. Then time is needed to mould opinion, to rouse to action; time to persevere, to answer the objections of the interested; time to insist on justice, and the removal of the evil. No enterprise has so formidable a work to accomplish as that of Christian Missions; yet the impatience of opponents has in this respect done more

injustice to them than to any other enterprises. Nevertheless it is certain that were their efforts at once to cease, the fruits of the agencies hitherto employed would continue to manifest themselves, and to multiply for many ages yet to come.

3. In estimating the effects of Missions, a very definite idea should be formed of the KIND of RESULTS which we are entitled to look for. Here, again, great injustice has been done. Very indefinite notions have been formed of what a Mission in a short time can produce; and the mistake lies in the direction of expecting too much in a very tangible or visible form.

It is in view of such notions that certain persons have been only too ready to pronounce Missions a failure. They have not in a few years produced perfect churches; neither did the efforts of the apostles. They have not so converted tribes and nations as to lead them to fulfil all Christian duty in all relations of life. But neither apostle, nor church, nor system have ever done it yet. Look at London, Liverpool, and Glasgow now.

Try modern Missions fairly by these and other reasonable tests, and it will appear, not only that they have been truly successful, but that their success has been so marked, when compared with the limited agencies employed, as to manifest that a special blessing has attended them. They are an eminent example of the work of faith; and the peculiar honour promised to the exercise of faith has not been wanting to the Missions of our day. To Christian men few things are

more gratifying in their efforts of benevolence than tokens of the Lord's own presence; and those he has truly given to foreign Missions. In our day it has been true, as in old time, "they went forth, the Lord working with them, and confirming the word with signs following." How many stories have been told by missionaries, English and native, of special preservation in peril; of special restraint laid upon enemies and persecutors; of wants supplied; of wisdom granted; of opportunities secured in answer to fervent prayer! What peace has been bestowed in loneliness; what help in sickness; what guardian care of children; what strength of patience in times of despondency! The happiness and satisfaction of missionary life; its large-hearted sympathies; its inward peace, have proved a reward direct from the Master, transcending all others.

Missionaries have no need to exaggerate their successes. A moderate view of results must show that they are solid and substantial enough. We have no doubt blundered and run into errors. Being Englishmen and Saxons, we have at times built in a swamp, instead of on a hill; we have built of wood where stone was necessary; and respecting climate and malaria, we have made almost as many mistakes as military officers about barracks and camps and mules. We have at times been taken in by impostors. We have not seldom wasted money. But like Englishmen we have worked our way into common sense and vigorous action. And delay, and

loss, and suffering have been needed to call forth all our faculties into fullest energy. The true work thus done with spirit, from Christian principle, and with loving aim, has had its reward.

1. Missionary work has had valued fruit in the LABOURER himself. That work has done much in modern days to develop a high type of Christian character. Missionaries have not belied themselves as men of enterprise, of courage, of endurance. Many of them have exhibited in times of trial the spirit of the martyr, and the boldness of the Christian hero. Amid physical privations and discomforts, they can, like true Englishmen, make light of trifles; and in such things the annals of modern missionary life are as proud as those of the travellers, and soldiers, and discoverers whom our countrymen delight to honour. Specially have they manifested their courage as the friends of the oppressed, as the defenders of native tribes, as the denouncers of tyranny and of slavery. In not a few cases have they been prosecuted in law courts, as well as subjected to violence. But with rare exceptions they have been the advocates of right and truth; with rare exceptions, they have exhibited a holy, Christian example. Taking only "subsistence allowance," they have maintained simple, self-denying homes, in the midst of fellow-countrymen whose whole thoughts were bent on getting rich. Many of the native converts have exhibited the same high character. In Polynesia, for instance, the native missionaries and their wives have manifested to a

wonderful degree a readiness to sacrifice themselves, if only they could carry the gospel to the brethren who were heathen still. This type and form of Christian excellence is an addition to the experience of the modern Church, and is due to the missionary side of its work.

2. The gospel has won REAL CONVERTS in LARGE NUMBERS. From the outset, in every field of Missions, in due time these converts began to be gathered. In some cases there was long delay. Barbarism and ignorance failed to apprehend the truth; or the language took long to learn; or social hindrances exercised an influence in delaying profession, even when conviction had been produced. But everywhere they have come. In every tribe and nation the gospel has proved "the power of God unto salvation." It was from the conversion of individuals, from the gathering of churches, and from the increasing influence of the gospel on the communities, that civilisation grew. Religious principle came first; the improvement in manners, habits, and resources followed. Those men who objected to Missions altogether easily explained the coming of converts. "They were bribed and bought over; they were "'rice Christians.'" This early calumny has not even yet died away. Christian men find it easy to understand how the gospel which governs their own hearts should change and sanctify the souls of other men; and the lower their condition, the more easy for it to satisfy their need. The best answer to the calumny is the numbers that have been

gathered by the gospel, and now live under its influence. They belong to all countries and to all degrees of civilisation. From the Esquimaux in Greenland to the Maoris of New Zealand; from the Chinese of Shanghai to the cannibals of Fiji, all round the world, all tribes and tongues that have received instruction have yielded converts to the Church of Christ.

The truth has not touched them all in the same manner or degree. Some have had to fight their way to a public profession through hard trials; they have found the rule of father and mother, or the threatened loss of wife and children and lands, a powerful hindrance. To others, in their ignorance and degradation, the gospel came as a loving friend; and when neighbours and kindred also accepted it, a profession of faith was easy and natural. Others, again, were held back by customs and opinions of weight and standing, and felt it hard to change the course which ancestors, greatly revered, had followed for untold ages. To all the appeal was the same. "We ought to obey God rather than man." "Thou shalt love the Lord thy God with all thy heart." "The love of Christ constraineth us." As a rule, success once assured has continued everywhere to increase. The units have become tens; the tens, hundreds; the hundreds, thousands. Families have gathered round individuals. Isolated families have grown into communities. In continents whole villages are Christian. In the seas whole islands have been evangelised.

Persecution itself is a proof of this growth. It has rarely been called out with vigour till Christianity had proved itself a power; till the revenues of priests and officials had begun to suffer; and the idols to be banished out of the land. Throughout modern missionary history these persecutions have largely illustrated the tyranny of conscious weakness.

With converts, therefore, we have numbers. We have also growth. The churches manifest increase of knowledge, stronger grasp of truth in its height and depth, and in the range of its influence. They have attained spiritual character. In larger degree do they display the personal and social virtues, which are specially designated the "fruits of the Spirit." Not only has tender care of the aged and deformed replaced the habit of destroying them; but the enmities of generations have been buried; the very springs of chronic wars have dried up, and calm, careful legislation has taken the place of despotic violence. Thirty years ago no more interesting sight had been seen in South Africa than the Christian meeting of Berends the Griqua and his old enemy Africaner, whose constant wars had kept the country in ceaseless turmoil; but whom the same Divine truth had made men of peace. The churches also, as years have passed by, have undertaken a deeper interest and a larger share in maintaining the ordinances of the gospel among themselves. They have been willing workers, most liberal contributors, submissive to discipline, zealous in spreading the truth. The

students of theological institutions have increased in numbers; have risen in the range of their education, and taken higher positions of usefulness. Hence an increasing number of suitable pastors and missionaries is being provided by the native Church every year. Among the simpler tribes, kings, and the sons of kings, have willingly entered this band of labourers, and have fairly won in it an honoured place.

3. Naturally enough, this special form of success has generally been IN INVERSE RATIO to the OBSTACLES by which the gospel was met. It has taken a longer time to overcome great hindrances. Where simple social bonds existed, or God's providence had specially cleared the way, results appeared more speedily. This process is so natural, so constantly the rule in great enterprises, that its occurrence in the schemes of missionary life may justly be claimed as a proof of their soundness. Among the negroes of the West Indies, who spoke English—among the Hottentot serfs and slaves, who spoke Dutch, the preaching of the gospel by English and Dutch missionaries was at once appreciated, and soon touched their suffering hearts. The open, candid, inquiring mind of the Chinese in Singapore, and in the province of Fokien, from which they had emigrated, early led them to look at Christianity, and grasp it. In Tahiti it took long to learn the language, and the idolatrous institutions were strong; many years therefore passed before a church was gathered. But in the Sandwich Islands

the idols had already been cast away when the missionaries arrived, and their congregations multiplied rapidly. A remarkable course of Providence had prepared the minds of the Karen tribes for the truth. A remarkable removal of political difficulties cleared its path in Samoa. Social bonds and the political condition of the Turkish Empire hindered its advance among the decayed Christian churches; but when those barriers were once broken through, the advance has become steady and strong. In India this principle has received special illustration; because in that Empire all varieties and degrees of difficulty exist among the varied classes of the population. Among the aboriginal tribes of India the success of Christianity has been broad and rapid. Shanars and Coles have, in a few years, become converts in thousands. Among the village castes in several districts, both in Bengal, in the Deccan, and in Tanjore, the advance has been more rapid than in the towns. The higher castes and wealthy classes have resisted the truth strongly; and the battles of conscience have been stout and long-continued. The actual converts from among the Brahmin and higher castes, and from among gentlemen, have been comparatively few; but as a rule these have been men of might, of mind, of power, who have added solidity to the Christian communities, and give promise of unusual usefulness. It is especially in connexion with such difficulties that missionaries claim a due measure of TIME. It is specially in India that, under the influence of many agencies,

time is beginning to show fruit, and that larger and more rapid victories are certain.

4. One result of foreign Missions of peculiar interest to biblical students is the reproduction of the New Testament churches, and the New Testament relations of their teachers. The churches of Christendom, which have a voluntary, not a political membership, stand on a high general level of religious knowledge and of spiritual character. They are the result of the combined social, national, and religious influences of three centuries of Protestantism, including special revivals of religion as well, the regular instructions of an educated ministry among an educated and free people. Thus, very naturally, the social virtues in individuals and families among the pious communities of Switzerland, Germany, and Holland, of Great Britain and the United States, are of a far higher general type than the moral and religious condition of the churches of apostolic times; but the churches that have been formed at Mission stations closely resemble the churches of the New Testament. Like them, they represent the first and second generations of converts. Like them, they contain true men, possessing but imperfect knowledge, and struggling for Christian purity against the influence of heathen habits, of heathen vices, and of heathen opinion in society around. These churches are thus of a very mixed character. Great excellences are found by the side of great defects. Certain sins are thought lightly of among certain classes; and, as a

rule, the struggle against the moral degradation of heathen life requires to be maintained with a constant watchfulness. All this seems to be just what happened in the apostolic churches, and called forth the remonstrances contained in the Epistles against gross and striking sins. There is this element in favour of the modern churches, that their abundant possession and constant study of the SCRIPTURES has both kept them free from doctrinal error and maintained the warfare with evil. Sound instruction and firm discipline have been greatly blessed to their improvement; and thus these churches have already risen in character, and are growing stronger year by year.

5. With true converts and growing churches, it is only natural that modern missionary history is studded with illustrations of men and women who have DIED IN THE LORD. All classes have contributed to this happy record of the results of gospel teaching; and the annual reports and letters of missionaries are full of such instances, which every faithful labourer regards as a special token of a blessing from above. Old and young, teachers and disciples—all have proved that the gospel they had believed as a rule of life did not lose its power in the last struggle of all, but lighted them in the dark valley of the shadow of death, and filled them with the hope of a joy unspeakable beyond the grave.

6. Among the results of Missions, special mention must be made of their many MARTYRS. This old name, so expressive in its meaning, grown so sacred

by all that attaches to it in the Church history of bygone centuries, has received a new consecration; and the tenderness of old memories has been revived by the events of the present day. That social persecution of which our Lord warned His disciples, and which relatives and kindred, who cling to the false religions, bring to bear against those who forsake them for the new faith, has been experienced from the outset in all the fields of Missions. In numberless cases, the persecution has been the act of individuals, or of households; in old and compact societies it has been intensified and made more general by the firmness of the bonds which held those societies together. In India it has assumed the severest form under the influence of the caste system, the essence of which lies in social status; and in not a few instances it has produced suffering and inflicted penalties which only fell short of death. Little do the opposers and despisers of Missions know of the fiery strength of the social tests to which many converts in India, under the age of manhood, have had their faith submitted. Little know they of the mighty power which divine grace, according to promise, gave them, and of the triumph which conscience and the love of Christ enabled them, in the face of the world, to win. Again and again have these triumphant struggles inflicted a deadly blow on Hindoo idolatry, and produced a perfect convulsion in Hindoo society.

Beyond these trials, in numberless cases, political power, or the anger of communities, has put

forth efforts summarily and by violence to punish the professors of the new faith. The robbery and plunder of the Christians among the Coles in the days of the mutiny, the attack on the Christian women of Travancore for their improved dress, on the Christians of Tinnevelly and of Ahmednuggur because they claimed to walk on the high roads and drink from the public wells, were of this kind. Again and again have heathen priests feared for their gains, and have incited kings or lawless mobs to defend by violence the religion of their fathers. As the Christians to whom Paul and Peter wrote suffered, so have modern converts been submitted to the same fiery ordeal. By such fanatic rulers and people was Thagua crucified among the Karens of Pegu, and Chhea killed in Poklo. By defenders of slavery were the chapels in Jamaica and St Vincent's plundered and burnt; and by the stern Queen of Madagascar were many converts in that island deprived of property, liberty, or life. To the noble army of martyrs not a few of the noblest have been added in our own day.

7. ENGLISHMEN and CHRISTIANS ABROAD have benefited greatly by the teaching of missionaries. Many a prodigal son, many a runaway,—in the army, in the navy, in mercantile life,—and many an idle wanderer who has had his fill of the lawless life secured among barbarous tribes, have entered the Mission chapel, or been visited on a sick bed, or been rebuked in open day, and have come back to the Saviour, from whose words, well known in youth, they

had gone astray for years. Many a small community —indeed many a large community—in ports and settlements, and on scattered estates, have given a hearty welcome to the visit of a missionary, without whom all opportunities of religious service would have been denied them. And many among our Christian countrymen in all parts of the world have manifested the most grateful recognition of such service by their sympathy and friendship, and by the most liberal support of the missionary's labours.

This fact has been frequently noticed in books on Missions. But the influence of the missionary does not end with personal conversions and the maintenance of piety in Christian communities. It extends far beyond his range of usefulness, and has a power which the opponents of Missions have scarcely ever recognised. Among our countrymen everywhere the arrival and the presence of a missionary have from the first been felt to be a check upon wrong-doing. He stands not alone. He is a representative of truth, of purity, of humanity, and of the powerful band of men in the world who defend and maintain them. He reminds them of "high things:" it is known that he can speak and write about evil doings, and that his voice will be listened to. From the first, therefore, in slave colonies, in India, in Polynesia, in the Levant, the missionary erected a higher standard of moral opinion, and exercised a restraint on the personal conduct of the nominal Christian population, such as is felt by men without

principle at home. Specially has he proved the defender of native races against wrong. In numberless cases has he lifted up his voice against injustice, against slavery, against viciousness of life, against the plunder of weak tribes. He has given to the races themselves, as well as to their enslavers, a new estimate of the value of human life, of human rights, of the position of women, of the whole course and duty and end of man in his pilgrimage on the earth. The days and doings of Spaniards and of buccaneers threatened to return. As intercourse with nations has opened and expanded in recent years, till every city, and port, and island seems accessible, and is but a few weeks distant, adventurers have multiplied, wanderers have spread, the lawless have delighted in their freedom. But—thanks to the wise providence of the all-seeing God!—the check on impending evil has also been provided. The days of buccaneers can never be restored. The Bible, the Sabbath, the Christian converts, the native evangelist, the English missionary, everywhere set up their standard; and, considering the fewness of their numbers, the influence which they have exercised and still possess in the cause of purity and righteousness is marvellous in the extreme. In this respect the value of the missionary's residence abroad has been simply PRICELESS.

8. It is in connection with this influence we see how Christianity has won GREAT VICTORIES of a general kind. Increasing at home, carried earnestly abroad, the gospel, in this missionary age, has come

into broad, bold antagonism with numerous mighty forms of public evil. The practical knowledge of SLAVERY abroad, and of its daily treatment of the enslaved, greatly strengthened the hands and stimulated the zeal of the Christian men who were attacking it at home, until the attack culminated in a victory which has been felt far beyond the original battlefield. Thenceforward slavery was doomed in the public opinion of civilised nations; and whether in Europe, America, or Russia, the system has been yielding year by year, till among the great nations little of it remains. Even in CUBA, where slaves have been "used up" by twenty hours' work a-day, it is now said that emancipation is necessary and certain, and preparations are being made for granting it. To the prominent position occupied by Christian Missions in the efforts made to abolish this gigantic evil, Count MONTALEMBERT bore emphatic testimony, in his celebrated oration before the French Chamber of Peers in 1845:—

"The various advantages which had resulted from this benevolent measure, it must be confessed, sprang from the all-powerful and beneficent influence of the Protestant missionaries. . . . I am perfectly impartial, gentlemen, on this point. You know that these missionaries are of all sorts,—Methodists, Baptists, Independents, &c.,—and my faith obliges me to regard them as heretics, as strangers to or rebels against the truth which I profess; but it does not make me blind to the immense service

which they have rendered to humanity and to freedom. I feel pleasure, on the contrary, in declaring that the labours of the English missionaries in the West Indies constitute one of the noblest spectacles ever exhibited to mankind. The influence of these missionaries has been spoken of as a reproach to them. Gentlemen, what was the origin and nature of that influence? They reigned over the negroes, it is said. I admit it readily; but by what better title is it possible to reign over men? Why, they found these poor blacks, men and women, naked, and taught them to clothe themselves; they found them in brute-like concubinage, and united them in marriage; they found them in ignorance, and introduced them to knowledge; they found them in barbarous superstitions, and threw on them the light of the gospel; in a word, they found them in slavery, and conducted them to freedom. And after this they are reproached with the influence which they exercised. It is the most legitimate and felicitous influence which can be exercised by man over man. Yes! I do not hesitate to affirm it, the word of the missionary, substituted for the whip of the slave-driver in the government of the black race, is the most delightful spectacle, the most blessed revolution, which the nineteenth century has yet presented to the world."

But Christian Missions and the Christian spirit of the age have swept away other great evils. SUTTEE, INFANTICIDE, HUMAN SACRIFICES, so common in India till the beginning of this century, and even far into

it, from the first were regarded as inhuman by the Indian Government; and when their evil character was exposed as a public wrong, they were thoroughly suppressed. A harder fight was waged against the Government management of idol temples; the secret of which was, that to a large number of Government offices it brought substantial incomes, and many Directors of the East India Company had enjoyed that income in their day. The contest over the body of Juggernauth was long and fierce, but again Christianity won the victory. Such management is now ILLEGAL. In numerous Christian islands from New Zealand to Hawaii IDOLATRY has been utterly destroyed. In these and in other places the fear as well as the practice of magic and witchcraft have been diminished, if not entirely overcome. The living idolatries have to an immense extent lost their former power.

While these and other principal evils have been suppressed, Christian Missions have set in motion powerful agencies for securing the general enlightenment of nations. Many languages have been written down for the first time. Many others, with them, have been deeply studied, and their grammars and dictionaries carefully compiled. Not only have a hundred and eighty new translations of the Bible been produced, the *Pilgrim's Progress* translated into all the civilised tongues, and a Christian literature been formed, but the materials for a general education have been provided; and there are few civilised coun-

tries and tribes in which the means of simply educating children are now lacking. In the case of barbarous races new arts have been taught them, and new sources of wealth and comfort have been laid open to their command. Domestic animals have been introduced; new plants have been grown; ships, boats, and carriages have been constructed. Many tribes have been elevated; some races have been saved from extinction. During all the bitter persecution in Madagascar the people continued to improve in knowledge; and that power to read and write, and that general education which the missionaries had introduced before it commenced, continued to increase among those who hated the very name of their religion.

9. One mighty victory has been gained by Christian Missions which has been little thought of, but which in my judgment is scarcely less valuable than all others put together. I mean the healthy and elevated state of PUBLIC OPINION which, wherever long at work, they have produced in communities at large. But little of this is felt in China, where conservative systems are so strong; where Missions affect chiefly the coast of the Empire; and where the education given by foreigners is so little valued. But it is beginning to be felt even there; and its influence has already extended to Japan. It is more directly Christian in the isolated communities, where all classes have cast off idolatry; and, owing to the isolation, does not insensibly extend to people still heathen. Nor does it carry much weight in populations thin and scattered;

among American Indians or African tribes. But where cities abound and society is compact, there it gathers increasing weight and exercises a growing influence. It is felt in Madagascar. It is beginning to affect heathen tribes on the Gulf of Guinea. It has given all true liberty on the continent of Europe a mighty impulse. It is working in Russia; it is waking and moulding the thought and life not only of decayed Christians, but of their Mohammedan rulers also, in Turkey. It is felt most deeply of all in India. Apart from all converts, a mighty change has already been produced in the knowledge and convictions of the people at large. Everywhere do the Hindoos confess that an idol is nothing, and that bathing in the Ganges cannot really wash away sin. Everywhere are they learning that to us there is but one God, the Father, and that the Saviour of the world is the Lord Jesus Christ. Caste is increasingly felt to be a burden. And the new school, numbering in Bengal many thousands of adherents,—some Brahmists, many more not Brahmists, but all holding theistic opinions,—are seeking a better way, and are anxious to cast aside the grosser rites and beliefs of Hindooism, without suffering the public penalties hitherto involved in so doing. Thus a powerful grasp has been laid upon the national idolatry to keep it back, while the Empire moves forward. Thus a healthy change on a large scale has taken place in the knowledge and feelings of the people generally, while direct conversions from the middle classes have been compara-

tively few, and the native Churches in the cities have not grown large. The very cohesion in the elements of public and social life, which has kept India back, will make the ruin of Hindooism the more complete when the wedge of the gospel has been driven farther home.

All this should elevate our idea of the results already secured by Christian Missions, and lead us to sustain and enlarge them with alacrity and thankfulness. If we take no account of other results, this change alone would compensate us for the labours of the past, for the suffering endured, the self-denial borne, the expenditure incurred. The impressions made, the convictions produced, the new and active thought awakened, tell us of possibilities in the future to which the gains of the past are poor. With our skilled agencies, all shaped by experience; with plans well tried; with our versions and our literature in every tongue; with China opened widely in answer to prayer; with India deeply moved; with Africa free; with Polynesia raised and civilised; with Madagascar purified by fire,—what tokens have we received of manifest blessing, of divine approval and of divine help! The old systems have fallen, or are paralysed, or are trembling with fear; and the young life of the world is drawing towards freedom and truth. Our results are incomplete; they are but an earnest of successes to be gathered in the future; and the full reward will be reaped more truly as the years go by. But how noble that reward will be!

A pleasant custom prevails in India which will illustrate our position. At all the military stations of the Empire the troops are summoned to parade in the early morning by the firing of a gun. The night is still dark, and to the restless sleeper many hours of repose may still seem due. But suddenly, amid the stillness, loud and clear booms out the morning gun; and the *reveillé* is sounded by the bugler's horn. The stars are still bright, and the landscape is wrapped in gloom. But THE DAWN IS NEAR; and soon every eye is open, every foot is astir, and the busy waking life of men again begins. The fleecy clouds that hang on the eastern horizon grow ruddy with gold; and the arrowy light shoots its bright rays athwart the clear blue sky. The dust and foulness which the night had hidden stand revealed. But in the forests and hills the pulses of nature beat fresh and full; the leopard and the tiger slink away; the birds flit to and fro; the breezes freshen; and with woodland music, bud, fruit and flower, and dewy grass welcome the rising day. In the city all forms of life quicken into active exercise. From the open market huge piles of fruit and fish and vegetables are carried away for household use. The trader sits ready on his stall; the judge is on the bench; the physician allays pain; the mother tends her child. The claims of human duty, in abeyance during sleep, come again into full force; benevolence is active; trial, suffering, and disappointment, forgotten in the silent night, press

with new weight on weary hearts. What a mighty change one hour has made!

Long has the night of heathenism and of deep, black wickedness ruled over this fallen world. "Darkness has covered the earth, and gross darkness the people;" and the rulers of darkness have struggled hard to maintain their kingdom. But the gun has fired, and "the morning cometh." The foulness of the night has been revealed; much has been cleared; and the races and nations once wrapped in gloom are waking to life, to duty, to trial. The streaming light is quickening all the pulses of human thought; the heart of man beats more warmly, the eye looks upward, and the great world is drawing nearer to its Father. The Gentiles are coming to the light, and kings to the brightness of His rising. And when at length the Sun of Righteousness shall rise in power, "with verdure clad, with beauty, vigour, grace adorned," His new creation shall give Him loving welcome; and he shall shine, to set no more, on "the new heavens and new earth, wherein dwelleth righteousness."

CHAPTER VI.

Foreign Missions.

THEIR RESULTS TO THE CHURCH AT HOME.

"THE LIBERAL soul shall be made fat;
And he that watereth shall be watered also himself."

"The merciful man doeth good to his own soul."

"GIVE, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again."

"HE which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

"CONSIDER now,
From this day and upward,
From the four and twentieth day of the ninth month;
From the day that the foundation of the Lord's temple was laid,
Consider.
Is the seed yet in the barn?
Yea, as yet, the vine and the fig-tree
And the pomegranate and the olive-tree have not brought forth:—
FROM THIS DAY WILL I BLESS YOU."

"BRING ye all the tithes into the storehouse,
That there may be meat in my house.
And prove me now herewith, saith the LORD of Hosts,
If I will not open the windows of heaven,
And empty you out a blessing
For which there shall not be room enough.
And all nations shall call you blessed;
For ye shall be a delightsome land, saith the LORD of Hosts."

Two results of Missions abroad have already been described, each of which is by itself an adequate reward for all the labours performed and all the sacrifices that have been made. There are the CHURCHES and congregations gathered, and that GENERAL SPREAD of knowledge and general moulding of national thought in the more populous kingdoms of the world which constitute a hopeful preparation for greater triumphs in days to come. But there is a THIRD class of results, equally valuable with these, to be found in the influence which Mission work has exercised, and the missionary spirit has produced within the Church at home.

For three hundred years the modern Protestant Church, growing out of the study of the Word of God and the free preaching of the gospel, had to defend itself against many enemies, to prove its right to existence, and to maintain that existence against the numerous schools of formalism by which it was surrounded. Doctrine, feeling, principle, devotion, were developed by the process; and these were all intensified and vigorously strengthened by the revival of religion which occurred in the eighteenth century

Then the Church became a worker; but it had everything to learn. The spirit of the worker, the special qualities required by his work, the conditions of true service, the conditions of efficiency, the conditions of success,—all had to be developed. The benefits of division of labour, or rather of the co-operation of many workers, aiming at one result, were as new to religious men as they were to economists till Adam Smith clearly set them forth. The best forms of agency, the best modes of collecting funds, the advantages of a special literature, the most efficient organisations, were all unknown. How different now! What a valuable experience has been acquired by the Church at large from the efforts, the experiments, the mistakes, the successes of the labourers of many Churches in many lands in recent years! The benefits resulting from its hearty entrance on missionary work may be arranged under three or four heads:—

1. The first result of great importance has been THE TRAINING of the CHURCH ITSELF. How sad is the story of the search after "the North-West passage"! What a record it presents of suffering, privation, and toil borne for long years in the icy darkness of the Polar nights! But what a line of heroes it has produced! Parry and Ross, and Franklin and M'Clure, whose names have grown familiar in our mouths as household words. What fortitude they exhibit! what patient endurance! what enterprise and courage! The desired results have been

comparatively few. But as an educator of the navy, as an educator of the nation, the search has done for us great things. Still does the story fire the spirit of the manly and the young. It has wrecked our ships, but it has given us MEN; it has trained Englishmen to climb the Alps better than their native inhabitants have done, to search the heart of Africa, to sound the depths of the sea, to lay Atlantic cables; and the continuance of the enterprise has been recently advocated almost on this ground alone. So is it with the Church of Christ in relation to its work in the world still under sin. That work, begun with earnestness, in compassion and in love, has been training the Church to duty; has made it familiar with difficulty and with toil; has deepened its consecration, and has enlarged its self-denial. It has taught the Church to give—to give not from impulse, but on system; not only when dead, but also in every opportunity presented in active life. It has tested and strengthened principle; it has elevated faith; it has cultivated patience, stedfast perseverance, and submission to the Master's will. The Church of Christ is far more fit for its work of mercy now than it was sixty years ago. It has learned more of its own littleness, and more of the power with which it is endued from on high. It has seen the value of faithful labour; it has been shown the power of prayer. Reverently I believe that, in the government of the Master, this training of the Church that it may be "wise to win souls" explains many of the difficulties,

trials, and delays, which in the progress of its service it has been called to bear.

2. Further developing the improvement of the Church's character as a labourer, Mission work has given to it BROAD SYMPATHIES, a more active religious LIFE, and a simpler system of DOCTRINE. The written creeds accepted by various Churches still guide and formulate the views of theologians, many of whom are prepared to defend all their propositions as stoutly as ever. But with active ministers, and the general body of Christian members of all denominations, while the essentials of evangelical doctrine are like the breath of daily life, numerous minor questions are practically left in abeyance, and are accepted in that form and to that degree in which they are incidentally taught in the Word of God. Even the essential doctrines are held to a far greater extent than before, in the simple form in which they are thus taught, rather than in the set form and phrase with which logical theologians have loved to present them. The enormous stimulus given to the circulation of the Bible, the increased number of the devout students of the Scriptures, and the attention given to the elevation of spiritual life, have greatly contributed to this simpler form of holding Christian truth. The consequence has been a wonderful practical approach to each other in general doctrinal belief among the evangelical Churches, especially among the Free Churches of Great Britain. Differences of opinion on minor points excite far less attention than they did; and

their existence is more charitably dealt with. Yet never were the essentials of evangelical doctrine more firmly held by these Churches than now; never were they more widely held; never were they more truly preached; and never were efforts more earnestly made that they should bear direct and practical fruit in zealous and devout spiritual life. Missionary efforts, while deepening and increasing the most tender feelings of Christian compassion towards all classes of the heathen world, have also deepened kindly feelings towards the members of other Churches who are doing the work, from the same high motives, and on the same broad Christian grounds. A great advance has consequently been made in bringing the Churches together, in cultivating mutual affection and confidence, in securing cordial co-operation, in promoting kindly intercourse and fellowship between them, and in so lowering each other's partition walls as to lay the work and spirit of every Church open to the friendly consideration of the rest. Notably has this cordial union existed among missionaries themselves in foreign lands. With this special extension of Christian feeling has come a larger grasp of truth in general, a wider range of interest, a more intense concern for the highest welfare of all classes at home and abroad, a larger understanding, and a more loving heart.

All this has increased the Church's devoutness. How much the range of prayer has widened! What a loving grasp of souls, of work, of agents, have com-

passionate and zealous hearts taken as they pleaded their need in fervent petitions at the throne of grace! And how great the increase in Christian benevolence, how great the joys of self-denial, of true liberality, of personal effort in promoting others' good!

3. One most patent result of Mission work abroad has been the arousing of COMPASSION and EFFORT for the ignorant AT HOME. As zeal for Missions spread, and the Church itself greatly increased, a powerful impetus was given to all benevolent exertions around it. Evil was searched out; visitors came into contact with the classes that had never heard the gospel; chapels were multiplied; schools increased; Christian books were prepared; the Bible was circulated; liberality grew. The increase in these home agencies during the last twenty years has been marvellous. The Churches themselves have extended on every side, and the number of willing workers has greatly multiplied. A great improvement has taken place in society at large. Our whole national life has been placed upon a higher level of morality and principle. The evidence of these things has already been given in detail in a previous chapter, and the numerous forms of home Mission work have already been described.

4. In view of the work abroad, the Church now goes forth to its work IN GOOD HEART. When it began its enterprise in modern days it knew nothing of countries, people, and systems. Many systems of idolatry it had to discover, examine, and describe Many forms of belief and objects of faith it was the

first to learn and to unveil; and with them it learned the depths of moral degradation into which false religions sink their votaries. Some systems, like Mohammedanism, were represented as hoary with age, and possessed of a prestige so strong as to be practically invincible. Missionaries have tried those systems as well as others. They have examined the claims of the Koran and the prophet, and have impressed some of the believers in those claims with the conviction that they cannot stand in presence of Jesus, the true Messiah. They have studied the doctrines, the idolatry, the philosophy, the fruits of Hinduism; they have helped to make them better known to the Hindus themselves. They have studied the authorities, and examined the results of Hinduism. They have gauged all these religions. They have measured the strength of Christianity with them, and have found there is nothing to fear. High idolatries or low, old systems or modern, written or traditional,—none can stand their ground before the attacks of the revealed Word of God. The Buddhist and the Confucian, the Brahmin scholar, the priest and the idolator, the theist, the pantheist, the Mohammedan,—all have been fairly met, all have been vanquished, all have been silenced. Every class has yielded some converts to the Cross of Christ, and some have yielded many. The fallen Churches of Christendom also, ready to anathematise and persecute "apostates," have lost many of their members; who have joined the simpler Protestant communities, whose standard of faith is the Word of

God. Best of all, people and nations have seen how the gospel possesses a mighty power not only to convince in argument, but to elevate the moral life. The consciences of the degraded and vicious have been aroused; thick films have been removed from the eye; "where sin reigned unto death" grace reigns; the "works of the flesh," once all in all, have been displaced by "the fruits of the Spirit." Thus the Church has learned by a wide experience, continued for a long time, that in its missionary work there are no real difficulties. All is reduced to earnest, patient, persevering toil. The men who undertake it go forward with heart and hope, certain of the result, and treating it only as "a question of time." This fact is doubtless one of the causes of a diminished interest in that work on the part of many who have not been privileged personally to engage in it. The stimulus produced by opposition has been withdrawn; and the motive power is supplied only from the sense of duty and the compassion of a feeling heart.

5. Modern missionary work, both at home and abroad, has also illustrated this great principle, in connection with the Church, that true Christian usefulness is not limited to fixed churches or societies, but, both within these associations and outside of them, is to be secured by INDIVIDUAL CONSECRATION. All churches and societies are made up of individuals; and their association together for common worship, for mutual edification, for common action,

is of scriptural origin, has always accompanied the Church in its days of prosperity, and has been greatly conducive to its extension and its welfare. Organisation, mutual consultation, united action, aid in relation to Christian matters that "division of labour" and that combination of varied influences, which are found so conducive to life and efficiency in the common affairs of men. But no system has ever equalled Christianity in securing to its use the power of individual effort, faith, and zeal. The reason is plain. Behind the systems that are visible there is the higher system invisible, under which "one is your Master, even Christ;" under which the individual Christian, quite apart from his Church position, recognises personal obligations to a supreme authority, and governs all his life and works ultimately by that law. Where a Christian feels able to do so, he may combine all the zeal inspired by this lofty motive with the efforts of his brethren around him. If he is unwilling to do so; if his temper unfit him to co-operate with others; if he finds no suitable opportunity to work with them; or if he feels called to a special duty, to exercise a special grace or gift from God, then it is well for him to run alone.

Of the lofty consecration of individuals, sharing work with their brethren, lifting up that common work by hands of faith, and drawing upon it largest blessings in answer to prayer, modern Church history is full. But that history gives much encouragement to the men who feel called to work alone. The

story of the erection and maintenance of the orphan-houses at Halle by AUGUSTUS HERMANN FRANCKE a hundred and fifty years ago: the similar story of the orphanage at Clifton under Mr MULLER's care in recent years, illustrate in a most striking manner the power of faith, the power of prayer, and God's methods of helping and sustaining his people. Many such homes for destitute children and other dependent classes have been established in France and Germany in modern days on the same plan; the work opening, faith expanding, liberality growing, until the institutions have become strong, and have been endowed with remarkable usefulness. Such establishments and such a system seem to suit our German brethren. But they do not stand alone. Many an isolated effort in England to found a School, a Church, a Mission, has had such an individual origin. DAVID NAISMITH felt impelled by such a call, and displayed great faith and earnestness in working it out. But the most conspicuous example in England of late years of this kind is the late Dr ANDREW REED. Few stories possess a more thrilling interest than the history of his efforts to found his ORPHAN ASYLUMS and the IDIOT ASYLUM at EARLSWOOD. Little zeal of this kind has been displayed in reference to actual engagements in foreign Missions: very few Christians have thus thrown themselves upon God and His Church to labour there. But if the Lord give the call and inspire the faith, there is no reason why individual Christians, whether possessing property or

seeking support from others, should not enter into the numberless opportunities of usefulness which the Lord offers to the Church at large among the heathen of foreign lands, as well as into the fields of effort among people nominally Christian.

6. Apart from these general considerations, which affect the spirit in which all Christian Churches may regard and maintain missionary labour, the conductors of Missionary Societies have acquired a SPECIAL EXPERIENCE in relation to the work itself. That work no longer stands where it once did in regard to the numerous elements of which it is composed. Substantial progress has been secured in them all. The field has greatly advanced; a vast amount of preparatory work has been completed. The general knowledge spread; the impressions produced are yearly bringing in more rapid and more extensive results. The native churches have grown in character as well as in numbers. The native agents have multiplied, have risen in fitness, and are better trained. Difficulties have diminished; numerous forms of opposition have died away. The opinions of heathen and Christian alike have changed; society has advanced. At home also the missionary cause occupies a new position. General knowledge of Mission work is abundant: special and definite information has been acquired by few. Will the former modes of action suit the work at home, or must new methods be tried? Resting on the basis of past experience, deduced from its lessons, as well as determined by the altered

conditions under which the work of the Church is at present carried on, there are several practical points on which in the future special stress should be laid. They cannot here be discussed at length; it will be sufficient briefly to enumerate them.

(1.) Past experience shows that every Mission should keep in view from the outset its ultimate end, the raising of a MANLY NATIVE CHURCH, able to run alone. The conversion of individuals must always be to a Christian an object of interest and of thankfulness; especially when such persons have been leaders in wickedness, in heathenism, or error. Still greater must be the joy when Christian families are raised up, when women are elevated, and children are trained from their youth "in the nurture of the Lord." But it is the Church, which combines the piety of men and women and of Christian households, that missionaries specially strive to gather; and it is that Church in its highest form, possessing true principle, spiritual life, vigorous zeal, and hearty liberality, that they should always keep in view. It is only such churches, trained to self-reliance and to habits of personal effort, that will become fit agents to care for their own faith, and to spread that faith into the world beyond them. Missionaries have not always so acted. In many cases, conscious of the weaknesses that existed still, they have kept their churches under tutelage, telling them what to do and how to manage, instead of drawing out the life and the zeal within their members, and letting them learn wisdom

and strength even by the experience of their own mistakes. So did the government of Geo. III. regard the colonies of the British Empire. Now it is seen that healthy colonies must grow into independence; and means have been adopted by which that growth shall be developed in a manner conducive to that great end. Not only will our Mission churches grow into complete and independent churches, as the colonial churches of all denominations have to a large extent done, but they ought to do so. The day should come when they will no longer be children, but will grow up unto the FULL STATURE OF MEN in Christ Jesus. Advantage should be taken of every manifestation of power and principle to lead them higher and yet higher. And as sons and daughters wisely trained pass beyond all need of parents and teachers, and become the influential men and women of the next generation, so missionaries should contemplate, and WORK FOR, that period when their churches will no longer need their service, but will steadily run, and live, and work alone.

(2.) This wise course is not easy. The native churches, like young children, are conscious of weakness, and prefer things to be done for them. A wise missionary, and the Society which sustains him, should therefore from the outset RESIST THE TENDENCY which most Missions show to perpetuate the dependent system. In former days, before our present experience was gained, missionary labours assumed a shape which fell in with the simple character

and position of the native Church, and tended to perpetuate it. In many Missions of many Societies everything was supplied to the churches—men, buildings, schools, and funds. All motive power came from outside; and the members grew numerous, and money began to fail, before it was thought that they could do anything for themselves. UNDER PRESSURE they have begun to do much; and everywhere it is found that the effort, once made, being based on right principle, brings a double blessing. It both relieves a Society's funds, and infuses new life into the churches that put it forth. Principle is strengthened, self-confidence is gained, liberality increases, union is promoted. It is these things which are raising the churches of recent days to a much higher position than their predecessors held. But there is a readiness to go backward; the greater strength, wisdom, and resources of missionaries and societies so overawe the Churches and discourage their own small efforts, that dependence seems natural, as certainly it is easy; and it requires constant watchfulness on the part of the missionary, and constant encouragement and pressure on the part of a Society, to maintain the right and healthy course, and to urge the churches forward in the path of true self-help.

(3.) The connection between an English Society and its foreign Missions can be thrown into such a form as directly and most powerfully to stimulate this growth. The SYSTEM OF ANNUAL APPROPRIATIONS now adopted in many great Societies, as in the Eng-

lish Parliamentary expenditure, can be so worked as distinctly to promote it. On the one hand, the Directors of a Society may take this position: "Native churches have no claim upon us and upon foreign churches for the maintenance of gospel ordinances intended to secure their spiritual welfare; our work is to maintain a gospel agency among the heathen." On the other, they may say: "Under the conditions of heathen life you have been comparatively poor; your resources are few; but we will HELP you to secure your chapels and schools, and to maintain your pastors, until you can do this for yourselves." The entire control of missionary agency and of missionary expenditure is thus placed in their hands. Their duty is limited to the maintenance of the foreign missionary, with his special line of wants, and such native agency as may be wisely employed with him. The aid given by Christian affection to the native churches is annually examined; it can be judiciously applied according to their standing, strength, and wants; it can be specially directed to stimulate their own efforts; and it may be so controlled as to prevent or diminish the recurrence of a Society's debt.

(4.) Experience has shown that native churches, however faithfully taught, are MORALLY VERY IMPERFECT. Moral habits are of far slower growth than religious principles. The readiness with which idolatry, with all its elements, has been flung away, is remarkable. No need has been felt of something visible and tangible to bring down God to the level of human

conceptions. THE MAN CHRIST JESUS seems to supply the want perfectly. Petty fears and superstitions cling to converts as they do to civilised Christian nations; but the great doctrines of Christianity have been received in their fulness, and the "old things" have passed away. It is on the moral side that our converts are weakest. Faults and vices belonging to their race, vices which spring directly from the old idolatry, the immoral institutions of former days, the tendencies which have passed into the blood and nervous system of a nation,—these are not soon eradicated or changed. They can only be expelled by the power of new affections working earnestly and long; they can only be displaced by the cultivation of better tendencies, and by the practice of Christian virtues. The modern Protestant communities of Germany and Holland, Great Britain and America, are, as we have shown, the result of ten generations of Bible teaching on a sober Saxon nature. Growth is perceptible in everything. Elevation of intellect, taste and feeling, spread of general knowledge, continued correction of opinions, elevation of standards and of aims, all manifest it. The general religious life, the family life, the public moral opinion range high. Individuals and classes have their special weaknesses, and fall into many sins. But as education, science, free literature, lectures, newspapers, have raised the general knowledge, and have stimulated the active thought of the population at large, so has the increase of evangelical preaching,

teaching, and literature raised to a lofty level the religious life and public moral opinion of their religious communities.

Now, as the want of such influences has left the populations of the islands, tribes, and countries instructed by missionaries on a low level of general knowledge, so the converts and churches generally have not been brought to a high position of public moral opinion and practice. Individuals abound who are distinguished exceptions. Experienced Christians are numerous, whose spiritual life and influence, and whose triumphant death have greatly comforted a missionary's heart. Whole communities have exhibited a martyr-spirit, and have taken joyfully the spoiling of their goods in days of persecution. But as a rule the Mission Churches have required careful watching, and far more frequent exercise of discipline than the churches at home.

It is, however, a fact of deep interest in the natural history of modern society, that in all this we have simply reproduced the Churches and Christianised communities of the New Testament. If careless observers look only at the weak side of converts, and depreciate them, they forget that their weakness is natural, and that many such converts were Christians in Ephesus, Corinth, and Colosse, in the days of the apostles. The warnings, rebukes, and encouragements of the New Testament Epistles are eminently suited to the Mission Churches of modern days. So far from discouraging the friends of Mis-

sions, these deficiencies only show the need of patience, charity, and gentleness; they call on the strong Church to bear the infirmities of the weak, and, as a wise mother, to watch over the young, the growing, and the sick among her adopted children.

(5.) On one point the modern Church may rejoice over the Churches of apostolic days. It is clear that during the first thirty years of apostolic Missions, the converts ran into many forms of doctrinal and moral error, and that they were led and sustained in those errors by a considerable number of influential false teachers. It would appear from the Epistles of James, 1 John, and 2 Peter, that these errors consisted to a large extent of heathen opinions and views, moulded in a measure to a Christian form, and transferred to the Christian Church. We know how soon they spread; what a canker they proved, and how in time they paralysed and destroyed the Church's life. It is one of the consolations of modern Missions that doctrinal error has sprung up in them to a very small degree, and the reason seems to be twofold. On the one hand, Missionaries have given to their people a full supply of the Word of God. Translations made, revised, improved, and (by means of the press) abundantly circulated, have been accompanied by valuable works of general Christian literature. On the other, the missionary himself, coming from a higher experience, a higher civilisation, has continued with the Churches; has preached, expounded, and warned; has watched for

mistaken views; and from the first has imbued these young Churches with the sound principle that in all matters of faith and practice, they have to inquire, "WHAT SAITH THE SCRIPTURE?" Experience has thus shown that pure Bible teaching is of the last importance to Mission work, and that all its force should be brought to bear definitely and with decision on the elevation and enlightenment of each entire community, Christian and heathen. The histories of the Scriptures, their prophecies, their psalms, the simplicity of the parables, the warnings and lofty teaching of the Epistles are all required. In India, it is plain that the general influence of their stories, doctrines, and moral principles has spread far beyond the Christian converts, and has deeply affected the population at large.

(6.) Modern missionary experience illustrates in a very interesting manner the EARLY GOVERNMENT of the Churches. Though going forth from very different ecclesiastical systems in Europe and America, missionaries have in all parts of the world assumed a very similar position in relation to the native converts. While many have been pastors of single congregations, many others have not seldom become superintendents and advisers of several churches, and of the native agents that instructed them. At the same time they have been common members of committees of brethren in which plans were adopted, and general systems of operation discussed for the guidance of all. The admixture of elements drawn from Euro-

pean systems has been amazingly complete: and yet it illustrated the practical wisdom which has adapted plans to circumstances, and has established relations which the facts of the case proved to be desirable. Was not this the missionary system of apostolic days: and are not the elements of government which we discern in apostolic writings rather connected with the missionary growth and standing of the Churches, than fixed forms intended for all people throughout all time.

Does not this experience also show that the final government of Churches now missionary should be left to shape itself, not from the theories or the practice of European models, but from the exigencies of circumstances, and the forms of the national and social life of the people who are to benefit by them? These older systems have themselves been shaped and modified in a hundred ways by events in national history, by the growth of opinions, by the demands of circumstances. In the present day, are not many of their minor conditions found to trammel and confine the broader, deeper life of the Church? And are not the anxious thoughts of many wise men directed to the important problem of adapting them more completely to the demands of the present day. How much of healthy influence have all modern Churches, especially the Free Churches of Great Britain and America, exerted upon each other. How friendly has been their mutual intercourse, and how greatly have all benefited by the active life and experience of the rest. How needful, therefore, that no false step should be

taken in shaping the government and discipline of the new Churches founded in foreign lands. To a very large degree they have hitherto been trained in the same great principles. All the Free Churches have taught their members the duty of supporting the gospel, of sharing in the duties and watching over the welfare of Church life; and the flourishing Missions of the Episcopal Churches have also largely drawn out the activity, the spirit, and the zeal of their people, both for the growth of the gospel among themselves, and its spread in the world around.

Against one mighty evil all Churches ought specially to guard in foreign Missions: that of training their converts, who are ignorant, and are dependent upon their teaching, in a bigoted and exclusive regard for the Church and system to which they belong. That evil has not been avoided; it has been fostered in cases not a few. But no sight is so sad, as that of converts just drawn from heathenism looking down upon each other, and boasting against each other of the origin from which they have sprung. Far better is it for all missionaries to act generously towards each other, to be an example of large-hearted Christian charity; and to say to the members of all native Churches: "ONE is your master, even Christ, and ALL YE ARE BRETHREN."

(7.) In reference to PLANS OF LABOUR, the most prominent lesson taught by past experience is the necessity of adapting all plans to the circumstances in which each Mission is carried on. This may seem

to be a very simple and obvious principle; but it has been reached in some cases only through hard contests and after sad mistakes. Adhering firmly to the great command, "Preach the gospel to every creature," not a few missionaries, especially in India, have strongly insisted that the preaching shall take only one form, and be carried on only in one particular way. The controversy on the subject in India was long and warm. Events have shown that, under the varied conditions of society in different parts of the world—under the different degrees of knowledge, of outer civilisation, and of social life—and under the varied forms of religious belief—a great variety of methods may be adopted in order to introduce gospel truth into the minds of men and women, young and old. To "preach the gospel" means to get it into the EAR and into the HEART of some human being. Civilised and savage; bigoted, narrow-minded, formalist Christians; and caste-loving, idolatrous Hindoos; indifferent Chinamen; light-hearted negroes; all come under the command. And in order to "be wise in winning their souls," experience has shown how a Christian book, an act of kindness, a gift of medicine, the arts of civilisation, stimulants to industry, expansive education, have all proved useful instruments. To preach the gospel in its fulness of power, is to Christianise literature, to Christianise public law, to call forth diligence in labour, to promote the speaking of truth and honesty in trade; in a word, not only to bring the individual soul to Christ

and heaven, but to fill families with purity and love, to bind societies together, and to BUILD UP NATIONS, that all be fit members of the kingdom of Christ. Once again we see how the variety of plans employed has tended to secure the great result on the largest scale, as well as to obtain the more personal ends, which were the prime aim of modern Missions when they first began.

(8.) Another lesson of immense value concerns the position of the foreign MISSIONARY. As the founder of a native Church, and settling down in one locality, an island, a city, a village, the foreign missionary naturally fell into the position of PASTOR. Where Churches sprung up rapidly, native assistants also came forward, and he became superintendent or bishop over the whole. Experience has shown that two great evils, or rather two forms of the same great evil, were thus rendered possible. If he remained pastor of a limited church that grew slowly, the tendency has been to keep the church down, to discourage the members in giving, working, and living. If he became guide of several churches, with native evangelists, the tendency has been to keep back the teachers, and, though in a less degree, to keep back the churches also. The reason is obvious. Coming from a high Christian civilisation, and a high range of social and spiritual life, with a high standard of personal character, the foreign missionary is far too good to be the pastor of a native church; and the distance between him and his simple people is too great.

In superintending several churches, from the same cause he is in danger of becoming a lord over God's heritage. In becoming a ruler, he will cease to stimulate that growth which must come from within, if it is to be real, and he will end in thoroughly depressing his people, and keeping them dependent and weak. A wise missionary, aware of the danger, however superior he may be to his people and to the teachers around him, will be "gentle among them;" will not expect too much; will always be friend, adviser, brother; and will endeavour to encourage, to stimulate, to strengthen. Hence he will early call out a native ministry, even in an imperfect form. Such a ministry is found to be very suitable to an imperfect Church, and the best thing that can be done is to raise both Church and minister together. A native Church can pay a native minister; but an Englishman or American must require far more than they can afford. What to him are common necessaries will appear to them to be luxuries; and how can they be satisfied? Experience shows that, so stimulating the liberality of the Church, it will be able to provide the expenses of its worship, to sustain its minister, and to share in Mission work beyond itself. As time advances, superior ministers with a better training will come forward. Indeed they have grown up in considerable numbers in recent years. And the missionary is fast becoming, among the settled Churches of many years' standing, the adviser, helper, and friend, to whom they refer in difficulties,

who aids their ministers in their training, and who, in a further stage of their progress, will, without injury, leave them altogether.

(9.) A word or two may be added as to the position of the NATIVE EVANGELISTS and MINISTERS. It is not necessary that these brethren should always be men of education, or that they should always receive a full salary; they may be able in part to earn their own livelihood. But where they are ordained, they ought to be treated by missionaries as their equals in regard to all the functions of the ministerial office—not as curates, but as younger brethren, who are growing and being trained as the proper ministers of the Churches from which they have sprung. I have often sat among the members of the Church, in worship and at the communion service, at which the native ministers of the Mission presided, and have observed with interest and pleasure the fidelity and earnestness with which they preached, and the sobriety and seriousness with which they performed the solemn service. And one thing follows, from the duty which missionary societies are discharging, in raising up truly national Churches in other lands, that in all matters pertaining to the worship and building up of the Church, neither pastor nor people should be allowed to depend on supplies furnished by the foreign Society. Temporary aid, and limited, may be given, year by year, in the days of their weakness, but there should be no right to claim support. The outlay of a Society should be for MIS-

SIONARY LABOUR, and the number of native agents taken out of a Church as assistants in that labour should bear but a small proportion to the whole.

All this is EXPERIENCE, the result of the toil of many years; the result of mistakes, of experiments, of efforts to suit measures to the circumstances of the case. It is of immense value: it has cost much; it now helps economy; it helps efficiency. It shows great advance in the workers, as well as great advance in the field of their toil. It is a powerful means of more rapid advance in days to come. Had we nothing but this as the result of the past; had we nothing but the higher fitness of the Church at home, and its large number of wise and able missionaries abroad, this alone would prove a glorious fruit of the toil of the last seventy years.

Taking these results together, how great they are for the small amount of Christian labour expended to produce them. For an amount of missionary effort in all the heathen world, no greater than that which is applied to the spiritual wants of the single city of London, these are the mighty fruits. Results at home, results abroad; vast systems of agency perfected in their skill; the Bible and a Christian literature in all great languages; native Churches, pastors, and congregations, growing in character, free from error, sound in the faith; tribes, people, nations growing into all the light and liberty of Christ's truth;

false religions, degraded institutions, indescribable vices swept away; the wide world open to the gospel; the barriers erected by selfishness broken down; the public opinion of Christendom enlightened; the home Church revived, enlarged, refreshed! What a daring impiety to call Mission work a failure! Rather may we in astonishment, in silent gratitude, exclaim with Israel, "WHAT HATH GOD WROUGHT!"

CHAPTER VII.

Foreign Missions.

THEIR PRESENT INADEQUATE SUPPORT.

"AND as soon as the commandment came abroad, the children of Israel brought in abundance the first-fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithes of all brought they in abundantly. . . . And when Hezekiah and the princes came and saw the heaps, they blessed the Lord and His people Israel."

"HONOUR the Lord with thy substance,
And with the first-fruits of all thine increase;
So shall thy barns be filled with plenty,
And thy presses shall burst out with new wine."

"SHALL we whose souls are lighted
With wisdom from on high;
Shall we to men benighted
The lamp of life deny?
SALVATION! oh! salvation,
The joyful sound proclaim;
Till each remotest nation
Has learned Messiah's reign."

RESULTS like these might well have been expected to draw out in full degree the affection and gratitude of the Church, and stimulate it to new and larger efforts. Great, widespread, varied in character, and eminent in their degree, they should naturally have attracted attention, have secured confidence, have increased liberality, have confirmed faith, and called forth nobler zeal. But, to a great extent, the facts of missionary life are unknown; perhaps to a certain extent they are not fully received. The insinuations of the irreligious world have not been without effect in casting a shade of doubt over the usefulness of foreign Missions, and have decreased the interest already weakened by deficient knowledge. But the hardest blow dealt to that interest, which was once so deep, has come from hands which should gratefully have cherished it. The elder sister, working for the outcast heathen of distant lands, has been forgotten and displaced from the affection of the Church, by a band of younger sisters, whom her example, her lofty principle, and her stirring letters trained to usefulness; but whose youthful vigour is more attractive to the crowd of Christian admirers,

than the matured wisdom and grace and worth of her who has spent years of self-sacrifice in the unseen toil of consecrated exile.

Earnest engagement in Mission work abroad soon reacted powerfully on the Church at home. The pulses of its own life began to beat more warmly. Benevolence expanded; principle grew strong. The sense of duty was more keenly felt, and more quickly responded to. Liberality became easier, and enlisted larger numbers. There was greater earnestness in prayer. The work extended abroad with its increasing opportunities. The same work grew apace at home; and one of the most marked features of recent religious life in England is the wonderful development of the most varied forms of earnest effort and liberality in the cause of Missions at our doors. These efforts grew naturally, and in later years have been multiplied with great rapidity. Sunday schools already existed in small numbers when foreign Missions were started in England; but as the Evangelical preachers and churches increased, they grew with them; they drew the young life and vigour of the revived Church around them; till they have become a national institution prominent before all eyes, and have produced great social and political, as well as religious results. Evangelists stood forth, and great preachers who held a high position in many churches for many years. Under the Bible and Tract Societies a great stimulus was given to religious literature. Voluntary agents were stirred to visit and

instruct the poor by the Christian Instruction Society, and Dorcas Societies were commenced to help them in their labours. To employ such agency more fully and systematically in the metropolis, the London City Mission was founded and became strong. Seamen's Societies, Town Missions, Pastoral Aid Societies, Home Mission and Irish Mission Societies followed. Day schools increased. In later years came the Ragged Schools, with their many forms of effort, and the Territorial Missions in Scottish towns. The earnest zeal of many ladies provided readings for navvies and stonemasons, and instituted the great system of Bible women with their numerous methods of usefulness. Theatre services, open air preachings, have followed. And all the while growing churches, and increased life and zeal have given rise to a multitude of new churches and chapels erected by all denominations.

In this course of Christian benevolence no rule was adopted, no principle was followed. It grew of itself, prompted by the desire to be useful whenever opportunity occurred. Naturally that evil which was most prominent received early attention. Individual affection, personal predilections were enlisted. When one home want was supplied, another appeared: one form of school or Mission suggested another. The details of benevolence are as endless as the forms of ignorance and suffering, and philanthropy cannot but grow. All the Missions rise in character, as well as grow in breadth. The Ragged School suggests a

Ragged Church and Mission. Simple Bible women are not only trained to be skilful nurses, but special Bible instruction is given to them to make them wiser teachers, and increase their own Christian experience. Precisely the same process has gone on at home as Missions have passed through abroad; increased opportunities have developed new forms of labour; and successes have produced a higher range of experience both in the teacher and the taught.

But there was this difference between them. The foreign missionary had but one fund to draw upon. However varied his efforts, however great his opportunities, his work seemed to be ONE to those at home who knew not the details involved. His plans were as numerous abroad as those of his brethren at home, and grew to be as varied; but because the Mission was deemed a single object, the grants he secured were always limited; while each home scheme, with its own details, appeared with greater force to many minds than all his efforts put together. The constant presence of evil greatly stimulated compassion towards the ignorant at home. Men and women gave voluntary service, and added to that service willing gifts. New forms of evil in cities, villages, and towns were detected as they went on: for God always blesses faithful toil by giving the workers more to do: and the man who trades with ten talents becomes a governor over ten cities. Special sympathy was felt with particular plans. Evil became known to an extent never before imagined. Details were seen, and

touched, and handled; and every wise plan was worked in many places and from many centres on an efficient scale. Thus at home individual Churches have become, in many cases, missionary societies, with numerous agents, paid and voluntary, and with large funds at their command. Under such influences, especially under the ever-present and powerful influence of willing workers, the interest in Home Missions has, in recent years, outstripped that which is felt in Missions to the heathen. Attention has been diverted to the objects more distinctly understood. Collections for home schemes have multiplied the claims made on the limited means of even generous givers; and thus, while Foreign Missions have grown more efficient, and their range of influence has been widening, the very Churches which once supported them best are now giving to them only half of what they gave thirty years ago. The result has been most disastrous, and a state of things has been produced which requires wise and careful treatment, especially at the hands of the Christian ministers of all Churches.

All societies have been suffering in this manner. In the case of the London Missionary Society a double disadvantage has been experienced. On the one hand, during the last thirty years an increased number of the members of Churches other than Congregationalists have ceased to contribute to its funds. Many of its early friends in those Churches have died, and their successors naturally give to the Missionary

societies of their own Church. New societies have been established, or special Missions are now supported, by those who used to contribute largely to the Society in Wales, Scotland, and Ireland. Among the Congregational Churches all the causes described have been working in stronger and stronger degrees. The wealth which flowed into society as the result of Free Trade, when it began at length to come to the aid of the Church, was not given to Foreign Missions. The great example of the Free Church of Scotland drew an immense amount of it into church building; chapels of ease increased in England in great numbers; and at length all the Free Churches in England dug deep into the same mine. Special calls in God's providence, from the opening of China, the new position of India, the extending of Mission work in Africa, stayed the progress downwards, and drew enforced attention to those Missions abroad; but the ever-pressing appeals of visible work at the Church's own door have arrested it once more. And while the gifts bestowed upon English Christians continue to increase, the income of several societies has not greatly risen during a considerable number of years.

But that is not all. Where are the crowded prayer meetings of former years, in which the wants of the heathen were pleaded with deep and feeling intercessions before God? How much toil and effort, how many deputations are needed to secure the income which is obtained! Where are the crowded

Missionary meetings which welcomed Williams, and Moffat, and Knibb, and listened to their stories? If the general features of Mission work are now so well understood that such meetings cannot be expected, still why is it that so few gentlemen attend Missionary meetings during the week? Why have they failed so greatly to attract young men? Why is Missionary literature so little read? Why are its valuable books so little known? Were a DEEP, SETTLED INTEREST felt by Christian men at large in Mission work abroad; were its grandeur understood, and its solidity acknowledged; were its vast, unoccupied fields, its priceless opportunities all realised, these things could not be.

A few FACTS and FIGURES will show to what a large extent home schemes of usefulness have multiplied in recent years, and by what large donations they are sustained.

1. At the close of 1865 a full account appeared in the *Nonconformist* newspaper of the agencies employed for the evangelisation of LONDON. After giving fresh and striking details of the Mission work carried on by various Churches, and groups of Churches, in different parts of the city, the editor concluded by printing in full a TABLE of the EXPENDITURE for religious purposes by a large number of those Churches. The Table not only described the many schemes sustained, and the amounts devoted to their support, but indirectly and unintentionally exhibited the proportion of money devoted to that support both

by individual Churches and by the whole taken together.

The statistical returns of these Tables were in several cases incomplete. Deducting, however, those which were comparatively useless, and filling up a few others, we are presented with the following instructive facts.

(1.) The CHURCHES described are 114 in number; and include several of the principal congregations among the Congregationalists, Baptists, and Presbyterians in the city of London. Many others are omitted; and those given are but a specimen of the whole.

(2.) These 114 Churches contain 30,850 MEMBERS or Communicants. Their Chapels and Churches provide 88,000 sittings, and are sufficient for the religious worship and instruction of a Christian population of 151,720 individuals.

(3.) Among these members, 4467 are VOLUNTARY TEACHERS in Sabbath and Day Schools, *i.e.*, one in seven, or fourteen per cent. of the whole.

(4.) Their SUNDAY SCHOOLS are 169 in number, with 48,164 scholars.

(5.) Their DAY SCHOOLS are 77, with 11,589 scholars.

(6.) The TOTAL EXPENDITURE of these voluntary Churches, in the year 1864, for all religious purposes, amounted to £113,722.

(7.) This expenditure was at the RATE of £3, 13s. 8d. for each member.

(8.) The expenditure for WORSHIP and the support of the MINISTRY amounted to £69,292; or 60·9 per cent. of the whole.

(9.) The expenditure on HOME AGENCIES, Charities, Schools, and the like, amounted to £33,720, or 29·6 per cent.

(10.) The contributions to FOREIGN and COLONIAL MISSIONS amounted to £10,710, or 9·4 per cent. of the whole.

(11.) Deducting the expenses of worship and of the ministry, the contributions for BENEVOLENT PURPOSES amounted to £44,430. Of these contributions, *less than one-fourth* were devoted to Foreign Missions. The Home Missions received *three-fourths of the money*, and *the voluntary service* of 4467 Christian teachers besides.

(12.) By the members of these 114 congregations the sum of £319,000 was spent in chapel building, in the fourteen years between 1851 and 1865; that is, at the rate of £22,786 a year, or more than double the contributions to Foreign Missions; besides the home agency and personal service above described.

2. Another and independent illustration of this important matter is furnished by the following TABLE of the Expenditure of the FREE CHURCH of SCOTLAND during the last ten years; for which I am indebted to Mr Robert Young of the Foreign Missions Office. Throughout the Table, for convenience' sake, the shillings and pence are omitted.

FREE CHURCH OF SCOTLAND—SUMMARY OF CONTRIBUTIONS FOR TEN YEARS.

	Congregational Revenue.	Sustentation Fund.	Home Missions.	Colonial and Continental Missions.	Education.	Colleges.	Foreign Missions, or Missions to the Heathen.	Missions to the Jews.	Total for foregoing Objects.	Whole Sum raised for the various objects of the Free Church.
	(a)	(b)		(c)		(d)	(e)			
1858–59	£94,481	£110,141	£3,509	£6,944	£9,967	£3,934	£15,414	£7,673	£252,067	£343,377
1859–60	97,363	109,259	11,280	4,645	9,428	3,723	12,790	4,202	252,695	316,557
1860–61	100,197	112,093	7,382	6,972	10,552	3,873	14,952	4,580	260,604	329,941
1861–62	105,341	112,616	12,232	4,834	8,869	3,750	14,654	4,644	266,944	337,204
1862–63	111,764	114,292	4,991	6,161	9,185	3,687	11,794	3,962	265,839	341,935
1863–64	107,396	115,784	10,154	3,538	9,086	3,877	12,493	4,232	266,564	343,134
1864–65	113,364	119,450	8,748	5,380	9,326	3,609	19,983	4,809	284,672	356,660
1865–66	118,792	120,296	12,074	3,654	9,358	3,977	16,613	4,519	289,286	383,572
1866–67	122,259	121,725	7,177	6,024	9,792	4,395	15,997	4,397	291,770	369,088
1867–68	say 125,000	say 129,730	12,164	3,981	10,254	4,508	15,117	5,188	305,945	say 375,000
Total,	1,095,962	1,165,391	89,717	52,138	95,822	39,337	149,810	48,210	2,736,390	3,496,472

(a) For Ordinary Congregational Purposes and Supplement to Ministers' Dividend from Sustentation Fund.
(b) In 1844, the first year after the Disruption, the Fund amounted to £68,704, 14s. 8d.; and the number of ministers participating in it was 583. The number participating in it in 1859 was 827; and in 1868, say 920
(c) A collection is made for the CONTINENTAL MISSIONS only every alternate year.
(d) Exclusive of Endowment, Bursary, and other special Funds.
(e) The statement shows only the Home Revenue. The entire sum raised at home and abroad for the support of the Missions has for some years averaged about £30,000.

Combining the figures of this Table with the general statistics of the FREE CHURCH, we have the following results:—

(1.) The FREE CHURCH of Scotland has now 920 ministers, and congregations containing about 200,000 communicants.

(2.) The total expenditure of the Church for all religious purposes, during the last ten years, has amounted to £3,496,472.

(3.) For congregational purposes and the support of the ministry were expended £2,261,353; *i.e.*, 78·26 per cent. of the whole.

(4.) For miscellaneous purposes, including church building, manses, and repairs, were expended £760,082.

(5.) On schemes of direct religious effort have been expended £475,037.

(6.) Home missionary efforts include 128,586 Sunday scholars, with about 18,000 voluntary teachers, and 125 mission stations and charges in destitute districts, and with similar efforts on the Continent and in the colonies, have cost £237,677.

(7.) On foreign missions to Jews and heathen have been expended £198,020, *i.e.*, about £20,000 a year.

(8.) The expenditure on foreign missions has amounted to 5·6 *per cent.* of the entire sum raised by the Church for religious purposes. Aggressive home efforts have taken about *seven per cent.*

3. With a view still further to exhibit the extent to which various forms of religious effort are supported in the present day, through the kindness of my brethren, I have secured returns from nearly eighty of the leading CONGREGATIONAL CHURCHES in England, both in London and in the country, relating to the past year. Without naming these churches so as to identify them, the following Tables exhibit the MEMBERS which they contain, the number of unpaid WORKERS in each church, and the religious expenditure. The objects to which funds have been devoted are the worship of the Church, including the pastor's salary, and all incidental expenses; various charitable schemes, such as Dorcas and Benevolent Societies, collections for hospitals, orphanages, and the like; Christian education in day, Sunday, and Ragged schools; school and church building, and direct mission work at home and abroad. The information contained in these tables is not only authentic, but is quite new, and exhibits results of great importance. The tables are as follows :—

I.—CONGREGATIONAL CHURCHES IN LONDON, 1867.

No.	Members.	Workers.	Worship.	Charities.	Religious Education.	Home Missions.	Chapel Building.	Miscellaneous.	Foreign Missions and Jews.	Total.
1	840	280	£1,580	£1,026	£290	£1,395	£931	£532	£248	£6,002
2	1,387	450	950	1,112	657	634	1,022	691	134	5,200
3	658	275	1,214	397	795	426	505	986	372	4,695
4	700	218	900	...	238	163	1,200	301	274	3,076
5	650	190	1,030	135	380	301	541	157	207	2,751
6	380	120	700	...	167	133	1,000	170	85	2,255
7	412	80	759	237	247	144	28	434	337	2,186
8	360	100	864	65	49	264	...	360	365	1,967
9	558	300	220	200	1,320	...	25	...	63	1,828
10	420	120	848	84	151	106	268	130	106	1,693
11	100	...	260	...	30	30	1,264	40	54	1,678
12	212	80	622	150	367	341	...	38	125	1,643
13	450	100	700	26	225	74	19	275	201	1,520
14	339	60	500	75	47	50	640	223	108	1,643
15	640	200	780	...	180	120	...	260	130	1,470
16	350	89	459	...	375	17	...	350	55	1,256
17	240	90	565	...	57	84	180	145	134	1,165
18	210	60	530	...	50	85	10	310	130	1,115
19	100	30	200	...	...	...	655	200	...	1,055
20	302	100	850	...	70	...	...	...	111	1,031
21	230	80	400	...	...	73	300	150	77	1,000
22	70	65	450	...	165	7	112	220	35	989
23	171	93	386	37	36	13	423	61	27	983
24	161	54	380	...	48	...	...	450	28	906
25	140	55	260	...	70	4	120	...	18	472
26	180	90	324	...	36	18	15	...	67	460
Total,	10,260	3,379	16,731	3,544	6,050	4,482	9,258	6,483	3,491	50,039

II.—CONGREGATIONAL CHURCHES IN THE COUNTRY, 1867.

No.	Members.	Workers.	Worship.	Charities.	Religious Education.	Home Missions.	Chapel Building.	Miscellaneous.	Foreign Missions and Jews.	Total.
1	240	80	£300	£...	£80	£60	£4,000	£...	£60	£4,500
2	546	93	1,453	...	66	483	585	656	407	3,650
3	578	125	1,000	...	650	113	...	525	500	2,788
4	258	51	909	...	132	482	182	29	646	2,379
5	460	200	545	...	155	210	1,000	150	141	2,201
6	464	200	600	...	50	184	1,100	50	196	2,180
7	660	200	850	...	130	229	558	220	127	2,114
8	450	80	500	...	...	...	...	...	332	*1,960
9	416	120	623	41	52	384	497	185	145	1,927
10	450	100	500	13	...	62	1,511	89	200	2,375
11	160	36	276	...	45	12	1,400	68	42	1,843
12	249	146	620	...	506	...	...	429	208	1,763
13	390	98	615	58	10	251	483	112	316	1,845
14	240	80	560	...	133	33	600	52	55	1,433
15	225	90	420	...	72	153	568	120	100	1,433
16	450	90	645	...	160	229	...	182	163	1,379
17	300	75	648	...	111	90	100	260	160	1,369
18	225	43	299	...	18	17	801	8	91	1,234
19	420	60	500	...	25	15	566	...	100	1,206
20	105	21	264	...	10	7	816	37	30	1,164
21	240	75	384	...	75	36	450	116	93	1,154
22	100	60	536	70	22	10	400	50	50	1,138
23	450	189	426	54	122	99	180	149	106	1,135
24	280	200	670	10	60	43	...	136	183	1,101
25	160	55	480	...	40	95	200	120	165	1,100
26	206	64	397	...	23	104	375	...	164	1,063
27	300	50	617	...	19	190	...	83	81	989
28	350	50	613	...	44	136	...	...	188	981
29	248	49	550	...	172	25	...	...	122	869
30	330	114	484	...	84	215	...	...	87	869
31	387	100	600	...	80	15	...	50	99	844
32	282	60	382	...	78	88	...	174	85	806
33	97	24	372	...	8	39	317	37	31	805
34	300	120	440	60	88	25	85	...	45	743
35	207	96	340	...	75	60	220	...	35	730
36	244	94	329	21	107	59	...	47	142	705
37	303	70	300	15	50	16	200	85	39	705
38	160	45	430	...	103	17	...	87	52	689
39	295	50	528	...	34	21	...	13	69	664
40	150	41	375	...	...	15	188	...	77	655
41	270	115	286	...	89	75	10	62	112	634
42	175	33	325	...	122	60	...	50	72	629
43	186	85	192	...	52	27	227	56	62	616
44	250	40	340	...	...	125	...	40	105	610
45	159	34	451	24	15	18	385	15	52	960
46	130	37	270	35	25	80	...	100	37	547
47	100	45	258	12	27	14	...	43	33	387
48	112	45	185	...	62	30	...	66	38	381
49	124	35	200	...	49	19	23	3	38	333
50	126	18	280	...	9	7	...	5	22	322
Total,	14,007	4,081	24,166	413	4,139	4,777	18,027	4,759	6,503	63,908

* The omission of every item but that of Foreign Missions in this column will account for the discrepancy in the grand total of £1628.

III. FOUR CHURCHES IN SCOTLAND, 1867.

No.	Members.	Workers.	Worship.	Charities.	Religious Education.	Home Missions.	Chapel Building.	Miscellaneous.	Foreign Missions and Jews.	Total.
1	1,050	221	£1,333	...	£182	£718	£1,109	£389	£1023	£4,754
2	585	65	1,245	...	55	333	50	120	211	2,014
3	753	150	1,049	...	40	187	...	193	119	1,588
4	468	90	840	...	...	400	...	210	290	1,740
Total,	2,856	526	4,467	...	277	1,638	1,159	912	1,643	10,096

Upon these Tables the following observations may be made :—

(1.) In twenty-six London Churches here described, out of the 10,260 members, 3379, or one-third of the whole, are active workers.

(2.) The £50,039 contributed are at the rate of nearly £5 for each member.

(3.) The item for Foreign Missions is the *smallest of all,* and amounts to *less than seven per cent.* of the entire sum contributed.

(4.) Deducting the expense of worship and of the ministry, these London Churches gave to religious and benevolent objects the sum of £33,308 and the unpaid service of 3380 Christian workers.

(5.) Of these gifts the home schemes of numerous kinds, in schools, charities, building, and the like, received £29,817 or 89·5 per cent., *and all the voluntary service.*

(6.) The Foreign Missions received only £3,491, or *ten and a-half per cent.* In other words, out of every £100 given to the aggressive work of the

Church, £89, 10s. were devoted to Mission work in London; and £10, 10s. to Mission work in the heathen world.

(7.) The London Churches in these Tables appear stronger in members, in resources, and in work than an equal number in the country. The fifty country Churches have 14,007 members, of whom 4081, or *more than a fourth*, are active workers.

(8.) The contributions amount to £4, 11s. each member.

(9.) The item of Foreign Missions, though not the smallest of all, is not quite 10·2 per cent. of the whole. In one of the Scottish Churches mentioned in Table III., it reaches £1023.

(10.) Of the funds devoted to religious purposes the home schemes carry off 83·7 per cent.; the Foreign Missions take 16·3 per cent.

(4.) Putting all these Tables together they show EIGHTY Churches contributing to the cause of God £124,043. On the edification of the Church are expended £45,364. To various objects of benevolent effort are devoted £78,679. HOME OBJECTS receive £67,042, or 85·4 *per cent.* FOREIGN MISSIONS receive £11,637, or 14·8 *per cent.* In simple words, in helping forward missionary schemes, the 27,000 members of these Churches, out of EVERY HUNDRED POUNDS they contribute for that great end, expend EIGHTY-FIVE pounds in England; and send only FIFTEEN POUNDS to the heathen abroad.

CHAPTER VIII.

Conclusion.

THE GREAT CLAIMS OF FOREIGN MISSIONS.

"AND THE LORD said unto Gideon: Go in this thy might, and thou shalt save Israel from the Midianites: have not I sent thee?"

"THE LORD gave the word:
Great was the company of those that published it.
Kings of armies did flee apace:
And she that tarried at home divided the spoil."

"WHOSOEVER shall call on the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"

"PRAY ye the Lord of the harvest, that He will send forth labourers into His harvest."

THE FACTS AND FIGURES of the last chapter plainly show how large a proportion of the funds gathered by the Christian Church and of the agencies which it employs, are devoted to schemes of usefulness at home: and how small a portion of both is applied to the extension of Christ's kingdom in heathen lands. It is not unnatural that modern Christian benevolence should, without intention, have drifted into this position. With principle active and watchful, it was easy to see the evils lying at one's door: the remedy was known; voluntary workers, and workers sustained by their brethren became available; the wealth and resources of the Churches increased; local interest was excited by local knowledge; personal predilections were enlisted; and thus schemes became numerous, and have continued ever to multiply and increase. How easy it became to give time and thought and help to "my children" in the Sunday School; to "our Ragged School;" and to "our Bible Woman." The want of chapels was only too plain, and the building of one stimulated the erection of another. And in recent days the increased resources of our Churches have so easily wiped away the

chapel debts, which used to burden them for years, that zealous men have not felt afraid to advocate large and expensive schemes for increasing them. Denominational zeal has added to the stimulus. Churchmen have been "provoked" by Dissenters; Wesleyan chapels have called out Baptist efforts; and both have stirred up Congregationalists; while all Christians in all Churches have looked with a deep interest on the great fields of usefulness lying at their very door. Thus a proposal to build a single iron church grows into a scheme for twelve stone chapels, and the twelve with ease and rapidity pass into TWENTY-FOUR.

Viewed solely in its bearing upon home work, upon the ignorance and irreligion of our great cities and towns, such progress is most gratifying, and should call forth truest gratitude. In how few places within our own island can it be said, "No man cared for my soul." But it has had a most important bearing upon other schemes of usefulness. It has produced one result to our Missions in foreign lands that could not have been intended, and made them to suffer in two ways.

First, These numerous home schemes CARRY OFF FUNDS in every direction. Our foreign Missions evidently receive from the same Churches smaller contributions than they once did, and they get them with greater trouble. That these schemes are generously supported, we have already seen; and I cannot but give that generosity a most hearty recogni-

tion. I cannot see with some brethren that the English Churches of many denominations are in a low spiritual state, and that they need to be awakened from some deadly slumber. Contrasting their condition now with what they were when I first went forth into missionary life, I look with grateful wonder at the advance which has been made. It seems to me that great grace has been poured upon them, and that the fruit is such as to honour God and benefit mankind. In all the Free Churches earnest ministers are faithfully preaching the gospel, and combating current error. Active workers sustain in every Church Sabbath Schools, Ragged Schools, Bible Women, visiting, teaching, collecting. These workers are numerous, competent, and zealous; not fussy in their zeal, but calm and sober, enjoying devout hours of worship, as well as the opportunities of active toil. In all these Churches there is a large-hearted liberality, ready, willing, and in amount far exceeding that of twenty years ago. New churches are rising everywhere; new efforts are commenced; new plans of usefulness are shaped out. The influence of this active generosity has spread far beyond the Church, and our countrymen at large have in their own way grown benevolent too. We have already noted the contrast between the free, open-handed, ready liberality of England, of the English Colonies, or the United States, when calamities come on, and that exhibited in Paris, in Berlin, in Vienna. We see the contrast not only in the amounts

given, but in the spirit displayed, in the compassion at once felt for suffering, and in the instant response given to appeals for aid. What a quiver of agony passes through English society when the telegraph tells of a colliery explosion, which makes hundreds widows and fatherless; and what a large subscription follows. What columns of daily gifts in the *Times* during the winter for want and poverty. Benevolence has become an active, living habit with the community at large, as well as a Christian duty felt and fulfilled by directly Christian men.

But there is a limit to the giving of even the most willing hearts. When appeals are made incessantly for the home schemes that are so numerous, how can a Church, possessing moderate means, which gives £1000 or £2000 to them, find more than £200 or £300 for the Missions of foreign lands? How can it give to the Missionary Society, which once stood alone, the same amount as formerly, now that it is surrounded by competitors.

Foreign Missions, however, not only lose in funds; but care and thought for their proceedings, condition, and wants are much diminished by the intense attention bestowed upon schemes that are near. It is said that by raising new churches and building up new schools at home, the supporters of Home Missions are multiplying the resources of Missions abroad.

I reply, that we have seen little of such increased resources in point of fact; and that the theory which expects them is not altogether sound. And why?

The lover of Foreign Missions is sure to seek out the ignorant at home. To understand, to feel, to appreciate the spiritual condition of distant millions; to picture their degradation, to long for their salvation;—demand the exercise of a lofty FAITH, which appreciates the need, which knows the remedy, grasps the divine power, employs the agency, and casts all on God for the result. It is from beginning to end a work of devout and earnest FAITH, of compassionate, large-hearted, self-sacrificing LOVE. It is a lofty spirit that looks through everything to GOD; to His commands, His promises, His glory. The men who originated Modern Missions exhibited this generous spirit in a high degree; and it sustained them, year after year, amid discouragements and delays, of which we know nothing. That spirit soon turned its loving sympathies to the heathen at their own door; and began that circulation of the Bible, and all that great array of Mission agencies which appears so prominent in the present day.

But it does not follow that efforts produced by the pressure of near claims, of objects presented to the eye, will give birth to a compassion which cares for the perishing afar off. Faith can easily lower its lofty thoughts to objects of sight. The generous sympathy which pities the wretched at a distance, will soon feel for those that are nigh. Absorption in objects of sight certainly does not produce faith; and exclusive devotion to that which is near does not increase compassion for the wretched afar. Thus constant

attention to home schemes, to the wants of our own neighbourhood and town and city, while displacing Foreign Missions from the thoughts and the liberality of the Church, will naturally produce a state of things fraught with great danger to the Church's true prosperity. The tendency of this absorption is to lower the Church's position, to narrow her affections, to contract her generous purposes, and to weaken the lofty faith, which is the centre of her spiritual life. If such things are pushed to an extreme, that faith and love will grow weaker still; the manly devotedness of the Church will disappear; the care for home will fall into a mere habit; and in the next generation, which does not understand it, the Home Mission will gradually perish too.

The same thing is illustrated in another way. Benevolence assumes different forms, and has very different applications. In its lowest form it seeks to satisfy temporal and transitory wants. It is especially active, in times of prominent want or disease; it will give readily in a famine that is near; it will provide a refuge for the houseless in winter; or speak strongly when the cholera appears. A higher degree of it thinks of sufferers in hospitals in ordinary times; or supplies the poor-box of a police court throughout the year. A yet higher degree turns to the education of the poor, and interests itself in the ordinary national and day schools by which it may be advanced. A yet higher delights in Sunday Schools, and in that directly religious instruction by pro-

fessing Christian people, which it is the purpose of such schools to offer. In a higher grade it searches out the settled districts full of the ignorant and irreligious, and establishes Home and City Missions of many forms. The highest form, resting not on sight at all, but on principle, pictures to itself the distant Polynesian, the slave, the Hindoo, or the barbarian, and compassionating their souls, grasps the gospel as the appointed remedy, listens to the command, and sends it forth to save them. The higher degrees of faith, and of manly, self-denying love, include those which are below them: the spiritual include the material; and the faith which sustains Foreign Missions in a right spirit will have regard to all the modes in which the civilisation of the idolatrous races, their material comfort, as well as their conversion, may be promoted in the fullest degree. So far from its being a reproach to Christian men that they send flannel waistcoats to the negroes, it may be asked, Who in England ever studied the physical comforts, and fought for the civil rights, of negroes and Hottentots whom they had never seen, till Christian men showed them the way?

Is this submission of faith to sight, this contraction of its largest sympathies, a wise thing in the Church of the present day? Does this exceeding devotion of gifts and zeal and thought to schemes of home benevolence display a just appreciation of the field of usefulness open to its labours? Does it call out that large-hearted, unreserved self-sacrifice which is

the Church's life? Does it manifest a full comprehension of the great command on which the duty of Mission work is specially based? Does it show a strong grasp of that duty itself in all its greatness? Does not such a course repeat the error of the early Church, which "beginning at Jerusalem," forgot that it was enjoined to "go into all the world;" till persecution drove it forth to new cities, Jewish and heathen, that were waiting for the message? It is in the interest of the Home Church that this matter should be pressed. God's family is one. The prodigal afar off is not to be neglected by the son who is nigh. He must be sought and brought and welcomed; and the large heart which sends for him, and yearns over him, which sends him loving messages, and prays that he may come, will grow more tender and more compassionate to other wanderers near, and will compel them to come in.

The Church is not destitute of guidance on a point of such vital importance. Many reasons at once appear by which the objects of our care may be definitely determined. In comparing the relative position and the spiritual claims of individuals, tribes and nations, in order to weigh them rightly, we ought to consider the extent of their need; the numbers involved; the degree of ignorance, idolatry, and wickedness to which they are sunk. We should look at the preparations made for future success, at the labour expended, the impressions made, at the hold already secured. We should watch the finger of God,

and follow where His providence clearly points the way; or should hear His voice, speaking in clearest tones, and by events manifestly declaring His will. Why has India been so completely brought under English rule; but that in the perfect security which it enjoys, all influences for good may be brought by all classes to bear upon that widening of Hindoo sympathies and Mohammedan exclusiveness, which will ruin caste and bigotry, and open the hearts of two hundred millions to the love of their Father and their Saviour, the Lord Jesus Christ? Why by two separate events did God, in answer to His people's continued prayers, open so truly that mighty Chinese Empire which had been absolutely closed against the truth; but that the Church which had prayed might run and enter, preaching with a large and loving heart the gospel which to the countless millions was so needful? As in private life, so in the work of the Church there is "a way" which God shows to His people; there is "a will" which He tells them they are to do. And if in the one case we pray, "Show me THY WAY, teach me THY PATHS;" so in the other must we also ask, "Teach me to do THY WILL, for Thou art my God." Numbers; wickedness; error; accessibility; willingness, each and all constitute elements of claim upon the help of the Church, which cannot be resisted or gainsayed. How strong is that claim which combines them all, which combines every element included in each separate ground of appeal! Yet such is the claim, unspeakable in its religious weight and power, which

we present on behalf of India, of China, of the scattered millions that people Central Africa.

But how shall the appeal be now met? If, as we have seen, the claims of Foreign Missions are crowded out of our Churches by the pressure of Christian work at home, presented in numerous forms, how is it possible for individuals and Churches of limited means to fairly and adequately satisfy the whole? It can be done only by thoroughly reconsidering the Christian duty of liberality on behalf of the gospel, and by recasting the methods in which it is applied. In addition to its great work of PERSONAL CONSECRATION and personal service, the Church of Christ needs to lay YET LARGER GIFTS upon Christ's altar, and to DISTRIBUTE THOSE GIFTS in just proportion to the claims made upon them. Without a thorough reconsideration of the facts of the case, the Churches will not free themselves from present bonds, or secure the change needful to put this important question upon a healthy footing. I venture, therefore to offer the following suggestions:—

1. Reform must commence with INDIVIDUALS and with FAMILIES. Just giving in the Church can only be secured by making that giving SYSTEMATIC; and by distinctly appropriating to the objects of Christian benevolence a definite proportion of one's income. Whether, as the Jews did, Christian people shall give a tenth of their nett income, (a rule very suitable to a middle class population;) or give a fifth, or a fourth, (as the more wealthy may be able

to do,) is a minor matter. The rule that every man should give "as God has prospered him," implies a definite proportion of the nett gain, or the surplus above a certain point. It is the definiteness with which we are concerned. Our giving is not to be chance-giving, dependent on the pressure of daily payments of all kinds for secular and family expenses; but it must be systematic; the fitting proportion must be distinctly determined by each individual and each household as a solemn duty; and on every receipt of income, that proportion should be first set aside, and added to the fund already devoted to the Lord and to His service. Thenceforward the holder of that fund is simply a steward. It is not his own, and he has to employ it wisely on behalf of his unseen Master. I may not add here to all the earnest discussions devoted in recent years to this important practical question. I will only say that none who have adopted this desirable and healthy system, can know the ease, the comfort, the joy, which it imparts to those who heartily adopt it, and who thus make the Lord's Church a distinct sharer in all the profit which God's bounty bestows upon them and upon their households. Were the system universal, and the proportion set apart made just, there cannot be a doubt that the funds available for all purposes of benevolence would be enormously increased, and the devoted consecration of the Church at large be greatly intensified.

2. Thus provided with a fund, every individual

and every household should distinctly consider the CHARACTER, FORCE, and NUMBER of all the CLAIMS made upon it, whether for higher or lower objects of benevolence; whether made privately or by the public appeals of the Church. Naturally it would follow that gifts so calculated would be systematically offered in the form of SUBSCRIPTIONS suitable to the objects recognised as worthy.

3. Both by individuals and by the Churches, the work of FOREIGN MISSIONS should be accepted as one which by the plainest duty they are bound definitely to sustain. So accepting it, distinct and special efforts should be made to cultivate the missionary spirit. Sermons, not once a year only, but frequently, on the spread of the Kingdom of Christ everywhere; definite information found in missionary literature, now only too abundant; REGULAR missionary prayer-meetings; a careful organisation for the collection of funds, among older and younger members, both in the Church and in its schools—all are needed, and under God's blessing would all contribute valuable aid to this end. The interest, the sense of duty, the willingness of service, the joy which it gives, can never be maintained, except on a basis of definite knowledge and of sound principle combined. And how important the spirit and views of our ministers are in regard to missionary work, these considerations will show. A truly missionary pastor will make a missionary people.

4. In relation also to its position and its prospects of

local usefulness, every Church should study carefully its resources both of living agency and pecuniary means; and on the basis of the knowledge so acquired, it should determine what schemes of usefulness it can justly adopt as its own. This course has not been followed as a rule by many Churches hitherto. All kinds of schemes have been taken up and followed. And it is precisely because so little system has been adopted, that the Churches have drifted into their present position. It is owing to want of thought and care rather than to any settled intention, that sight has displaced faith, and local schemes have crowded out the claims of the Missions far away, until what once received warm welcome as an honoured guest, has at times to be content with the crumbs that other guests have spared.

5. As a part of this serious duty; as the result of examining its varied resources, and looking at the round of home plans, with the entire range of Foreign Mission work, every church should see that in its annual appropriations a FAIR SHARE of its pecuniary gifts is devolved to those FOREIGN MISSIONS.

What proportion of those gifts may be considered fair? Much turns upon this question: one aim of this book is to answer it: facts, reasons, and arguments have been adduced to illustrate it; and they may thus be summarised. To the heathen at home; to the classes which under all degrees of character may be described as worldly and irreligious, the Church of Christ in its missionary aspect devotes a

great variety of spiritual agencies. It gives a portion of the service of its thirty-six thousand ministers; it gives its example; it gives the power of fervent and definite prayers. It devotes more distinctly the personal service of thousands of voluntary workers, and superadds a vast amount of money, which secures a valuable addition of worthy paid service beside. To Foreign Missions it devotes almost money alone. Under such circumstances, of all the funds contributed for Christian effort, how much should be deemed a JUST SHARE to the great heathen world outside, for which only money is available? One might well say, MORE THAN HALF, because home-work secures active example and active voluntary service. It would not be difficult to defend that position. But not to urge the question to an extreme, it cannot be unreasonable for missionaries and the managers of missionary societies to plead that AT THE LEAST ONE FOURTH, if NOT ONE THIRD, of the pecuniary gifts should be devoted to their FOREIGN MISSIONS. How different this result from the actual state of the case, we have seen in the last chapter. There it is shown that Home Missions occupy by far the most prominent place. In many cases only five per cent. is given by large Churches, or seven or ten; instead of the twenty and thirty, nay, fifty, which may with good ground be demanded.

In many cases also the contributions of churches are NOW FAR LESS to this object than they were thirty years ago. How few Churches, with all the great

wealth of modern days, are giving to any missionary society a THOUSAND POUNDS a year. Yet could not many do it? OUGHT they not to give it? To these Foreign Missions substantial support should systematically be given by every Church. Not a single Church, not a single Christian should be wanting in the lists of subscriptions. Not a single Church should be without its missionary prayer-meeting, or fail by regular annual gifts to link itself in sympathies and efforts to the work, the compassion and the joy of teaching the most destitute among the tribes of earth, and bringing them to the cross of Christ. Were such our spirit; were true principle, true, wise consecration to abound more largely among us, how great would be the addition to our funds. The men who are needed would also come. The whole life and vigour of the Church's piety would be quickened and revived.

I plead, then, for this deeper consecration of all Churches and of the resources which they command, to the missionary work of Christianising the heathen populations of the world. I plead for all evangelical Missionary Societies; for their varied works of usefulness; their numerous well-applied agencies; I plead on behalf of the missionary brethren, whom the Churches have sent as their messengers, and whose small number is so strikingly insufficient for the ingathering of the Lord's appointed harvest. Societies and missionaries have laboured earnestly in the open

day; and bright and beautiful is the story of their toil. They have borne hard trial; they have resisted great wrong; they have fought hard battles; they have won noble victories. And all that they have gained is but a vantage-ground for the higher work that yet lies before them. The Churches have sustained them well in their past history. How needful that they gird themselves with calm determination, "strong in the Lord," for the work to which He calls them now. Remembering the greatness of that work, I plead that they may take henceforth a higher place than ever in the confidence, the affection, the liberality and the prayers of the Churches by which they have been carried on.

OUR MISSIONARY SOCIETIES DESERVE THIS HELP. They have had a history that should call forth the most hearty gratitude to God. They have expended millions of money, and have sent forth bands of men in continued succession to evangelise the nations. As the fruit of their toil have sprung up knowledge, conviction, order, law. Comfort has entered houses that knew it not. Women have been elevated; children have been saved and taught. Missionaries were pioneers in Greenland and Polynesia; they first conquered the tongues of China; they were foremost in fighting against slavery in the West Indies and South Africa; they brought enlightenment to the Eastern Churches. Missionaries have again and again distinguished themselves as scholars, as translators, as preachers, as men of wisdom, of unyielding principle.

Steadfast service, extending to forty and fifty years; devoted consecration; trial, and even death, mark their career. Along the pathway of their toil, we see lives saved, liberty given and secured, rights respected. We see cruelties suppressed, error weakened and destroyed, idolatries crushed out. We see myriads, once heathen, enjoying nearness to the Saviour, pardon and peace, the faith and discipline of the Gospel, the growth and the fruitfulness of spiritual character. We see Churches founded and maintained; preachers, evangelists, pastors, and native missionaries. We see consecrated lives, tested principle, tried faith, and self-denial. We see new souls born into the Church; new centres of life and usefulness established; new flowers of loveliness; new forms of Christian earnestness in new lands once unknown. We see sin resisted; the devil trodden down; the Lord exalted; life, a joy; death, a triumph; abundant entrance into the everlasting kingdom.

THE WORK DESERVES IT. It is work well done. Plans have been wisely formed; have been adapted to circumstances; have been proved by experience. Care and economy are studied in sustaining it. How little waste there is in the actual outlay of Missionary stations. At times individuals have been hasty, have launched into expensive plans, have planted chief stations where minor labours should have been carried on, and have made mistakes in judgment which have proved most costly in the end. But such cases are the exceptions, and they have arisen from errors of

judgment, favoured by the isolated position in which missionaries are often placed. As a rule, simplicity has been studied in mission buildings, in churches, residences, and schools. More useless ornament may be found in a dozen modern churches at home, adopted at considerable cost, than will be seen in a long range of missionary stations; and if plans are thus carefully formed, and money is frugally expended, what shall be said of the men, and of the spirit of their labours? It is only a high range of Christian character that would lead men to volunteer for missionary service. That service involves a special consecration at the outset: the consecration is often renewed; there is that in missionary life which tends daily to nourish it and call it forth in the highest degree. Self-denial grows as it is exercised, and is found to give so much spiritual joy as to prove no self-denial at all. Nowhere do missionaries ask the full value of their service. It is the pride of missionary life that in all Societies the workers ask only for an allowance which shall free them and their families from anxiety. No missionary ever died rich on his missionary salary. How few have turned aside to seek gain for themselves. The darkness of heathenism, the power of the Gospel rendered by it only the more conspicuous, the struggles of conviction, the care of Churches, call into exercise so many sides of Christian principle and Christian experience, as to develop it in the most active men to an unusual degree. How large a proportion among missionaries

of long experience are thus trained to be men of eminent devotedness, in whom a ripe spiritual character, adorned by many graces, is the source of all power, and the ground of the usefulness which they exert. Thus missionary work naturally grows into the choicest work which the Church performs, and claims to be sustained and to be increased to the utmost possible degree.

HIGH BLESSINGS have accompanied it. The Lord has not been slack concerning His promise. Not one good thing has failed of all that His people hoped and waited for. Prayers have been numerous on behalf of missionaries and their labours, and very largely have they been answered. As a rule, good men have gone forth. Special protection has shielded them. Amid perils of waters, perils of robbers, perils among the heathen, often has marvellous deliverance been vouchsafed. Amid temptations of many kinds special grace has preserved their character and maintained true life within their souls. What joy has accompanied them in their lonely labours! What a happy life it is which they lead, full of divine peace! But most astonishing of all is the power which attends their labours. The whole band of Missionaries in the world is small; the external forces exerted by them are so limited, that multitudes of their countrymen fail to observe them. But how great the effect of their position, their preaching, their letters and speeches, their facts and arguments. What spiritual power do they exert in the conversion of souls, in the

establishment of Churches, in the calling out of evangelists and teachers to carry the work onward! What mighty effects have been produced in relation to the world's great errors and great wrongs! Small idolatries have been swept into oblivion; great systems shaken to their foundations; public opinion on these great wrongs has been revolutionised; the atmosphere of nations purified; the Church at home revived, and immeasurably enlarged. The little cloud rose from the sea like a man's hand: this is "the great rain" which it has poured upon the thirsty earth.

THE FIELD DESERVES AND NEEDS IT.—How little has been accomplished of the holy purpose which Missions have in view. Compared with the millions unevangelised, the converts gained are numerically nothing. Indeed, the sphere of our labour has continued ever to grow wider; and every answer of God's providence to the Church's gifts, and prayers, and toil, has been to extend its power to be useful, and give it much more to do. He has shown the claims of the heathen world, too, more clearly, and made the argument for instructing it unanswerable. Must we compassionate the vicious degradation of London? The vice and degradation of every heathen city is indescribably greater and more vile. Is Christianity needed to make Londoners good citizens? The heathen populations have never been taught in any age that brotherly love which forms public spirit, and maintains public law. Should we sustain with earnestness the Ragged schools of London? In foreign

lands the Church must teach, not the ragged only, but the middle classes and the gentry too. Do we need City Missions for the outcast and the poor? In heathendom they are needed for chiefs and princes, for the high-born and the wealthy, as well as for the common people. Shall we gather the orphan, the idiot, and the blind into asylums? Abroad, the orphan, the blind, and the idiot exist in far larger numbers, and have far fewer friends. Should we watch with special care over the Christian training of girls and women? Who are so neglected, degraded, and cast down as the women in barbarous and heathen lands? Are chapels needed in London? Are the present "sittings" far below the need of the population? The calculation is vain among the heathen; of churches and their message they know almost nothing there; the idol car, the idol temple, the idol feast have carried them away; and they live "without God," and without hope in the world.

To the large heart of Christ's Church, to the zeal and earnestness of young men, this spiritual need of perishing millions appeals with a force which no words can convey. "Whom shall we send, and who will go for us?" "How shall they hear without a preacher, and how shall they preach except they be sent?" The world, once unknown, is now laid before us. The doors, once closed, are all open now. Where once small islands were our sphere of labour, God has given mighty empires full of people. All INDIA is before the Church, and never so truly as now did

its people cry, "Come over and help us." CHINA, with its countless cities, towns, and tribes, is waiting for that divine light and tender love which shall unveil the future world. The heart of AFRICA sighs for the mercy, for the justice, for the compassion which man has never till now extended to its unhappy races. Large islands in POLYNESIA are still unevangelised. What a vast field of labour is yet untouched. Our Missionary work in truth is but begun. Great is the power of error still; deep-rooted are the beliefs, the moral errors, the hourly evil thoughts and doings of the heathen life of these overpowering multitudes. They are captives to sin, and "the rulers of darkness" will not let them go without many a fierce struggle. But God calls us to aid Him. He is mighty to save; He might tread the winepress alone; but when He rides forth, He summons His army to His side. All we have done has but trained that little army to the work that yet remains. If we have prepared our weapons; if we have acquired wisdom, counsel, strength, it is only that the warfare of the future may be more true, more courageous, more victorious. We know what the end shall be: "He must reign till He have put all enemies under His feet." But now, as in the old days, the command and the call still bind us: "COME TO THE HELP OF THE LORD; to the help of the Lord AGAINST THE MIGHTY."

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